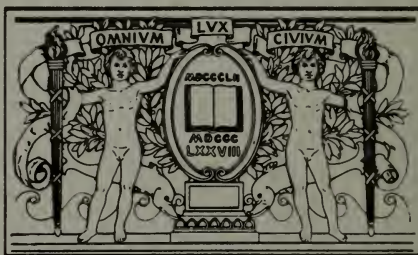


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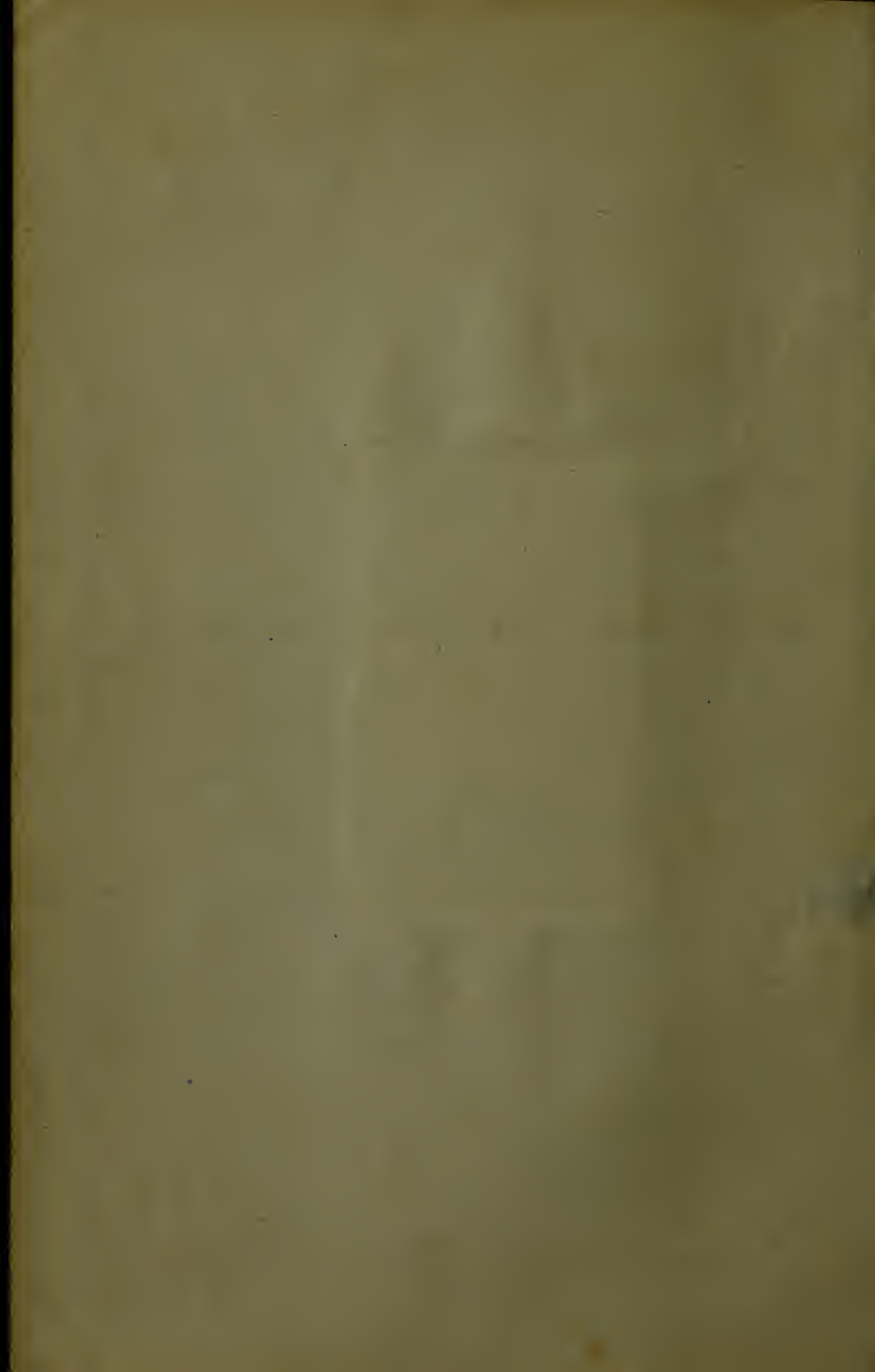


little woman

Fraser Nicol
1979



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.



MAN'S SURVIVAL AFTER DEATH

MAN'S SURVIVAL AFTER DEATH

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MAN'S SURVIVAL AFTER DEATH

OR, THE OTHER SIDE OF LIFE

IN THE LIGHT OF

SCRIPTURE, HUMAN EXPERIENCE, AND
MODERN RESEARCH

BY

CHARLES L. TWEEDALE

VICAR OF WESTON, OTLEY



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To

MY FATHER, DR THOMAS TWEEDALE ;

MY GRANDFATHER, CHARLES COATES, ENGINEER ;

MY GRANDFATHER, BENJAMIN TWEEDALE, MUSICIAN AND
ASTRONOMER ;

TO MY AUNT, LEAH COATES, WHOSE WONDERFUL MANIFESTATION
FROM THE SPIRIT WORLD IS HEREIN RECORDED ;

TO MY DEAR MOTHER, MARY TWEEDALE, WHOSE LOVE AND COUNSEL
ARE STILL MINE ;

AND TO ALL THOSE RELATIVES AND FRIENDS WHO HAVE
PASSED OVER TO THE OTHER SIDE OF LIFE, AND

BEING " DEAD " YET SPEAK, THIS BOOK

IS DEDICATED BY THE

AUTHOR

PREFACE TO THE FIRST EDITION

It is my very pleasant duty to have to acknowledge my extreme indebtedness to the Society for Psychical Research for kindly permitting me to make use of their publications and to use the evidence so carefully collected and investigated by them.

To the Editor and Proprietors of *The Annals of Psychical Science* for kind permission to reproduce the accounts of the experiences of Professors Richet, Morselli, and Lombroso, Doctors Agazotti, Herlitzka, and Foa.

To Alfred Russel Wallace, LL.D., D.C.L., F.R.S., for permission to make extracts from his autobiography.

To Dr Joseph Maxwell for similar kindness with reference to his valuable work, *Metapsychical Phenomena*. To all others to whom in the preparation of this work I am indebted for matter or information, and to Richard A. Bush, Esq., without whose encouragement this work would, in all probability, never have been published.

CHARLES L. TWEEDALE.

7th September 1909.

PREFACE TO THE SECOND EDITION

MY further indebtedness I hereby gratefully acknowledge to Mr E. W. Wallis, late Editor of *Light*, and to Mr David Gow, the present Editor, for permission to quote from the pages of their journal, and for many kindnesses received.

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To Mr Gambier Bolton for permission to quote from his most interesting work on Materialisations. To Messrs William Rider & Son for permission to quote from Florence Marryat's *There is No Death*. To Mr Alfred Kitson for permission to quote from Smedley's *Reminiscences*. To Miss Estelle Stead for permission to quote the cases published by W. T. Stead.

To Mr James Coates, Ph.D., for permission to quote from his excellent work, *Photographing the Invisible*.

To Miss E. Katharine Bates for permission to quote from *Seen and Unseen*, and to Mrs Moore for kind permission to quote from the works of her late husband, Vice-Admiral Osborne Moore.

Finally to all those who have directly or indirectly helped me, by their testimony or otherwise, to present to the world this evidence of the things that are spiritual and eternal, I tender my best thanks.

CHARLES L. TWEEDALE.

7th September 1918.

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*Come ye yourselves apart and rest awhile,
Weary—I know it—of the press and throng.
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.*

*Come ye awhile aside from all the world holds dear,
For knowledge which the world has never given.
The brief hours are not lost in which ye hear
More of your Master and his rest in heaven.*

I

CONCERNING THE OBJECT OF THIS WORK AND TO WHOM IT IS ADDRESSED

And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this matter.
—ACTS xvii. 32.

If a man die, shall he live again ?—JOB xiv. 14.

MY fervent desire, and the end and aim of these writings, is to bring the joy of the resurrection to those who either do not possess it, or see it so dimly and afar off that it affords no real consolation to the mind, but leaves them a prey to doubt and uncertainty.

No apology is needed for troubling the reader on this subject, for it is a matter—on all hands acknowledged—of the supremest importance.

Before we enter more closely upon the main questions let us consider for a brief space to whom this work is addressed. Someone may say : Oh ! to the careless, the indifferent, the sinner, the unbeliever. Yes, to all these—in that all are possessed of the Ego, the Conscious Personality, the Soul—but it is not for these only that this book is written, but also for those who profess and call themselves Christians.

Twenty-five years of work amongst all sorts and conditions of men, in the slums of crowded towns, in the villas of Suburbia, in the quietness of rural retreats, have convinced me that a more intense and living belief in the power of the resurrection and the reality of the life after bodily death is not only one of the most urgent needs of the age, but is needed oftentimes by good Christian folk quite as much as by those who are considered to be without the

pale. One cannot but be impressed by one point of difference between the Christianity of to-day and that set forth in the Gospels and the History of the early Christian Church. In these the Resurrection, the life after death, which is the keystone of the gospel arch, is placed absolutely in the forefront. As exemplified in the person of Christ, it is the centre around which everything else revolves, the one fact up to which everything else leads, and to which everything is subordinated.

In these days, following upon hundreds of years of preaching and exegesis, Christianity, as usually expounded and understood, is more a moral and ethical system for the regulation of conduct than a teaching to inspire one, either in the heyday of life or at the last hour, with the reality and imminence of life after death. I say "as usually expounded and understood," for the reality of the Resurrection and the imminence of the future life, as set forth both by precept and example, stand as plainly in Holy Writ now as on that day when the evangelists and apostles first gave their writings to the world. It has been my lot during the last twenty-five years to converse upon these things with Christians of all shades of belief, and rarely have I found that feeling of absolute certainty as to the future which should be the Christian's especial privilege. When pressed upon the subject there has almost always been revealed a harassing doubt which has found vent in such expressions as "I *hope* to live again," "I *trust* so," "We must believe that it is so," "What a blessed thing it would be if we could **REALLY** know," "We have to live by faith," "No one has ever come back," and similar expressions, all showing the diffidence that lay behind the most sincere profession of religion.

In fact, one finds that Christians of all shades of belief often labour under much uncertainty as to the reality and nature of the future life, while often do they mourn for their dead and refuse to be comforted, as though Christ

had never come upon earth to turn their sorrow into joy.

This is not the result which Christianity was intended to produce. It is not the result Christianity did produce in the first three centuries, if human testimony bears any weight.

As a clergyman I have stood by the side of very many dying persons. I have seen men "die hard," glaring at one in their death struggle. I have seen others of notoriously irregular life pass away in the "peace" of unconsciousness.

But of those who have been conscious and able to converse I have seen few with that confidence which it is the chief end and aim of the Christian revelation to give. I say few because I have seen some who had a real grasp on the verities of the faith, and whose passing was a triumph over the materialism of the world, but even with these, their joy was often not the full joy, and their ideas of the future life were vague and indefinite. They would live again some day, of that they were assured. They would rise again in the "Last Judgment," and then receive the blessing and the kingdom, and in this, their standpoint seemed exactly the same as that of Martha.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Dear souls, what a joyful awakening was in store for them.

The one fact that stands out clearest in my clerical experience is, that while Christianity still maintains its hold upon the world as a moral and ethical system, the verities of the Resurrection and the life after bodily death have lost the force they had originally, and which they were intended to have, and are at present partly obscured and relegated to a secondary place. A very brief investigation and questioning amongst those one meets in the daily

round will convince the average man of the truth of this observation.

It is therefore with the idea of restoring the sense of the reality and imminence of the life of the world to come to thousands of my fellow-men that I write this book. My work is evidential rather than controversial. The enthusiastic votary of any particular shade of belief, the man of no belief at all, the man of "strong common sense," the materialist to whom there are no mysteries, all these may pour upon my devoted head the vials of their wrath.

I shall pursue the even tenor of my way, well satisfied if I bring peace and confidence to the hearts of many whose faces I shall never behold.

II

CONCERNING OUR FATHER'S HOUSE

In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.—JOHN xiv. 2.

Then said the Angel, " End there is none that we ever heard of. Height is lost in depth unfathomable, and depth is swallowed up of height insurmountable."—*Richter's Dream.*

Along my path
In front, it said, and backwards whence I came,
Lie millions such as I, through endless realms
Of star-strewn space.

Voices of the Suns.

IN spite of advancing knowledge certain old-world beliefs die hard, and there are still to-day vast numbers who have not cast off the old-world thought which made the earth the only sphere of material activities for sentient beings. Such ideas not only add immensely to the difficulties of a belief in spiritual existence and a future state—or where such belief is attained, dwarf the conception of that state and its possibilities—but also rob those who hold them of that wider view of God's creative energy which is their inestimable privilege. To those who are still dominated by a narrow outlook, based on ancient cosmogonies, I dedicate this chapter.

The belief almost universal in olden times, and one which was only shaken off by the minds of a few daring men, was that this earth was the "centrum," the very hub of the universe. Hence men made the sun revolve round the earth while the stars, according to Anaximines, were gold-headed nails driven into the crystalline vault, like studs or spangles upon the ceiling of some vast room.

Some such ideas as these must have filled the minds of men in the early ages of the world ever since our first parents stood in the Garden of Eden when the world was young, and gazed upon the glittering host of heaven.

These thoughts probably engaged the minds of the Babel builders on the plains of Mesopotamia, of the star worshippers in great Babylon, of the wondrous architects of the Pyramids, of the Magi in search of Him born King of the Jews, of the shepherds who watched their flocks by night, of Hipparchus and Ptolemy charting the stars and still believing that the sun moved round the earth. Only in comparatively recent times, dating from the days of Copernicus (1542), Galileo, and Kepler, has the true state of affairs become *definitely* known to mankind. Great intellects, ages in advance of their times, had glimmerings of the truth. Aristarchus and Cleanthes, fifteen hundred years previously, had said that the earth revolved round the sun, and for this Cleanthes narrowly escaped impeachment and death for impiety, a fate which nearly befell Galileo in a later age.

Pythagoras, with still greater intuition, had thought of the stars as centres of activity like our sun, and called them worlds, having the elements of earth, air, fire, and water. What a daring speculation this was we in the twentieth century can now realise when we consider that in his day all the sciences were in their infancy. As to the distances of these glittering watchers of the night men could only guess.

Aratus, by a flight of imagination, probably reflected the utmost limits of speculation in his day when he says, in his *Phainomena* :

A brazen anvil from high heaven hurled,
For thirty days and thirty nights is whirled.

But we now know that the fall of seven hundred and twenty hours, great as is the distance that would be covered, is a mere footstep on the journey in comparison with the awful reality.

What are the facts ?

It is only by a careful study of these that we can get

any real idea of the nature of "Our Father's house," and of the possibilities lying before us in the future life.

A very brief study of these verities will convince us that so far from our earth being the "centrum" and "the only place," it is as a grain of sand upon the ocean's shore. Let us therefore see what the science of astronomy has to tell us in these days concerning the distance, the magnitude and the number of the stellar host which go to make up the pillars of "Our Father's house."

For ages the stars were looked upon as fixed and immovable, and until the eighteenth century the utmost skill of man had not been able to detect any change of place in these glittering bodies, but after the invention of the telescope astronomy advanced by leaps and bounds, and speedy triumphs awaited her. In the year 1718 the famous astronomer and mathematician, Halley, began to suspect that the stars were not the fixed and immovable things that men had always deemed them, but as he had only naked-eye catalogues of stars to consult, his suspicion remained merely a suspicion, and it was left for James Cassini, by the aid of telescopic determinations, to establish beyond doubt that the bright star Arcturus had moved sensibly from its place, as determined by Richter at Cayenne in 1672. The ancient idea of the fixed stars was exploded, and those glittering points, which were supposed to be eternal in their permanence, were found to be all in motion, while astronomers were brought face to face with new problems. The reason that this motion of the stars had remained unseen and unsuspected for thousands of years was simply that the displacement was so small, even after the lapse of ages, as to produce no sensible disturbance of the constellation figures, while such motion as had occurred was in most cases far less than the errors of observation inseparable from the rude quadrants and sextants of the early astronomers. Hitherto no one had been able to obtain the slightest indication of the distance of any star ;

nothing could be said of them save that their distances were apparently infinite.

Now it soon became obvious that if a body at an apparently infinite distance was found to be in motion, such motion must be appallingly great—afterwards, as in the case of the star, Groombridge, 1830, this was found to be as much as three hundred miles per second, nearly one thousand times faster than the ball from a modern rifle—and it also began to dawn upon astronomers that our own sun, itself but a star in the heavens, might also be in motion bearing the earth and all the planets with it into the unknown. In the year 1760 Tobias Mayer took up this fascinating problem and discussed the motions of eighty stars. In his memoir upon the subject he indicated the principle upon which the sun's motion through space might be detected. "It is thus," says he, "that in a forest the trees to which we are approaching seem to open out, those which we are leaving seem to close up."

In 1783 the acute mind of Herschel turned to this problem, and he soon solved it triumphantly. He found that the sun was steadily journeying through space carrying the whole attendant body of planets and satellites towards the star λ Herculis.* Repeated redeterminations have shown that in spite of the imperfect instruments and data at his disposal, the commanding genius of this great man had solved the problem at the first essay. Thus the science of astronomy tells us definitely that the sun is hurtling through space towards the constellation Hercules at the rate of some 150,000,000 miles per annum, or fifteen times more quickly than a rifle ball, and three hundred times as fast as the swiftest express train. This is quite the leisurely speed of an elderly gentleman amongst the celestial host. If our sun were the star Groombridge, 1830,

* The most recent modern determination places the point towards which the sun is speeding as in Right Ascension, 17 h. 2 m. North Declination 25° .

we should travel through space eighteen thousand times more swiftly than the Scotch express. Every star is in more or less rapid motion either laterally, as detected by astronomical measurement, or directly in the line of sight, as detected by the spectroscope.*

Well may we ask ourselves : " Whence and whither are we journeying ? "

I watched the depths of darkness infinite
Till dreaming, I beheld
A star come forth with even gliding rush
And all the mighty meaning of a Sun.

For ages upon ages has our sun been thus rushing on into the unknown. Out of the black depths to the rear and onwards, ever onwards, into the night of endless space.

Endless space ! surely there can be no such thing ? Yes, the human mind, shrink as it may, must face this awful thought. Space is without beginning and without end, even as eternity, even as the Eternal God, who is over all and above all.

A brief consideration of these facts will give the key to the changelessness of the appearance of the celestial vault during the past two thousand years. If the eye detects no change in thousands of years in the position of bodies moving with such appalling velocities, they must be plunged in the abysses of space to such awful depths that their movements, by virtue of the distance at which they are made, become as naught, and not only do the stars appear to unaided vision fixed and immovable, but have done so for ages ! †

* Among the brighter stars—Vega, Arcturus, α Cygni, α Andromedæ, and β Geminorum (Pollux) are rushing away from us at the rate of 49, 55, 39, 28 and 48 miles per second respectively, while Rigel, Castor, and Aldebaran are approaching at the rate of 15, 26, and 30 miles per second.

† The sun's nearest neighbours in space, the stars α Centauri, β Cygni, and Vega, the brilliant gem in the Constellation of the

It is when brought face to face with these things that men feel their littleness in the presence of the Eternal God. The fearful meaning of the question addressed to Job comes upon one with all the weight of an avalanche :

Where wast thou when I laid the foundations of the earth ?
Declare, if thou hast understanding, when the morning stars
sang together and all the sons of God shouted for joy.

And what adequate answer can the sons of men make
except :

What is man that Thou art mindful of him, or the son of
man that Thou visitest him ?

Man would be crushed were it not for the gracious good-
ness of the living God.

Then rang
A voice of solemn thunder through the spheres.
Say rather, what is time or space to me, that thou shouldst
deem mere mightiness of mass
And plenitude of time can outweigh mind
And soul ? Can worlds and Suns my power know ?
Can æons after æons sing my praise as man
Gifted by me with power to know my power, can tell
The meaning of the music of my spheres ?

Uplift thy doubting heart,
The least of all the minds my Will hath made
Outweighs a full infinity of times ;
The mightiest mere mass, the thoughts of human hearts
Outvie the movements of a million Suns
The rush of systems infinite through space.

Lyre, lie at distances of 25,475,000,000,000, 38,362,500,000,000, and 95,883,000,000,000 miles, while Canopus is plunged into the abyss to a depth of 640,000,000,000,000 (six hundred and forty *millions of millions*) of miles. The light of these stars travelling at the rate of nearly 200,000 miles a second takes 4·3, 6·5, and 16·27 years to cross the intervening space in the case of the first three, while the beams of Canopus only arrive on the earth after a journey of 108 years.

Therefore, ye sons of men, *sursum corda*, lift up your hearts, and be not dismayed.

Now it is manifest that a glittering body such as Canopus, which we know from human testimony has shone undimmed for thousands of years, and which is placed in the celestial vault at a distance of nearly six hundred and forty millions of millions of miles, must be of stupendous dimensions, in fact a mighty sun. By a careful comparison of the light of these stars with the light of the sun, it is possible to arrive at the size of those whose distance is known. Alas for those who think that our little earth is the only place and the sun the only sun; Canopus is found to be some six thousand times larger than our sun, while the star Capella, a conspicuous object of the northern skies, is four thousand times the size of our own "glorious orb of day." So far, therefore, from our earth being the only place, "the centrum," the hub of the universe, it is found to be by comparison a mere speck revolving around a tenth-rate star.

As the result of the astonishing progress which the science of astronomy has made of recent years, we find moreover that not only is our earth not the only place, but that it is absolutely lost and swallowed up in an innumerable multitude which no man can number. The number of the stars visible to the naked eye is comparatively small, less than seven thousand, but in Herschel's time it was known that the number visible in his great four-foot reflector approached sixty millions. Lord Rosse's giant six-foot added to the number. When the eye is reinforced by the slightest optical aid, a scene of bewildering magnificence opens upon man's astonished gaze. But it is more especially by photography that the richness of the universe is revealed in all its amazing splendour. There are many portions of the sky not much larger apparently than the moon's disc, and in which the naked eye can scarcely discern a single star, where the photographic eye

can see and record thirty thousand glittering points, the whole background being one blazing mass. The sight of the heavens in the constellations Cygnus, Perseus, Cassiopeia, and Scorpio, through which the Milky Way passes, as viewed in a large telescope is one which invariably leaves a deep and lasting impression on the mind, the whole field of view in one gorgeous coruscation of sparkling gems, all sizes and all colours being presented to the gaze, while they are so numerous that in places they resemble a heap of glittering dust.

Here hath the Creator sown the heavens
Thick as a field.

Sometimes mingled with the stellar host are mysterious filmy wisps of shining nebulosity, the primeval stuff of which the worlds are made. Careful examination of these nebulae shows them to be in various stages of condensation, and to be associated with stars and "star dust." From time to time there suddenly blazes out in the sky a new star, like that observed by Tycho Brahe in 1572, which for a brief period surpassed in brightness any star in the heavens and then gradually faded away; or that new star in the constellation Aquila just lately observed, which equalled or surpassed Vega in brilliancy for a few days. These outbursts are proved by spectroscopic examination to be the result of the collision of two astronomical bodies (probably cold and "extinct") in the sky. The terrific force of the impact results in the gasification of the bodies, and gradually as the conflagration dies down a nebula is seen to be formed, sometimes with a small stellar nucleus. *Here we probably get a glimpse of the death and rebirth of suns and worlds.*

Look Nature through. All to refflourish fades;
All change, no death. Day follows night, and night
The dying day. Stars rise, and set, and rise again.

When we consider that every glittering speck strewn on the blackness of the night is a body at a distance almost infinite, shining with all the mighty meaning of a sun, the sight of that host means such an awful range of creative power and actual existence as makes the mind reel and the spirit of man shrink within him. The international photographic survey plates will register nearly one hundred millions, but there are probably a thousand million suns within the reach of the most powerful photographic instruments of the day, and beyond these what ?

Along my path
In front, it said, and backwards whence I came,
And all around, above, below my course,
Lie millions such as I, through endless realms
Of star-strewn space. There is no end to God's
Dominion of suns and systems ruled by Suns,
No end and no beginning through all space,
But everlasting, mystic, wonderful,
The song of us sounds ever round the throne
Of Him who reigns supreme the Life of All.

“ No end and no beginning ! ” Oh, awful thought and yet most true, for could we conceive a boundary, after millions of years of light journeying,* the human mind would straightway ask, what is there beyond the boundary line ? Just as space is limitless, so is duration or time, rolling on into eternity. These twain are comprehended alone of the Eternal God, which was and is and is to come.

Thus has it been reserved for science, after twenty centuries of research, to confirm completely and wonderfully the words of the Redeemer :

In my Father's house are many mansions.

* Light travels at the rate of 186,600 miles per second, or 671,760,000 per hour.

And to reveal to man the vastness of his inheritance and the infinite range of activities which, surely, lie in the beyond. There has he, IF HE WILL, an inheritance incorruptible, undefiled, which never can fade away, for it is "eternal in the heavens."

III

OF THE WITNESS OF CHRIST TO THE REALITY AND IMMINENCE OF LIFE AFTER BODILY DEATH

The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise again the third day.—MARK ix. 31.

There is no death. What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death.

LONGFELLOW.

TURN we first to the witness of Holy Scripture set forth in the New Testament, as of supreme interest and importance. This testimony divides itself into two parts:

1. The Testimony of Christ.
2. The Testimony of His Apostles.

First in importance comes Christ's direct statement, that men do rise from the dead, and that they have so risen in the past.

This pronouncement was made on the occasion of the questioning by the Sadducees. The reply is recorded by three of the evangelists.

MATTHEW XXII. 29-32 :

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

MARK XII. 24-27 (*vide* also LUKE XX. 35-38) :

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God ?

For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven.

And as touching the dead, that they rise (*lit.*, are revived) : have ye not read in the book of Moses, how in the bush God spake unto him saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob ?

He is not the God of the dead, but the God of the living : ye therefore do greatly err.

Here we have the Christ's deliberate and careful statement on this all-important question. He tells us plainly :

Firstly, that men do rise to life again after the death of the body. " Now that the dead are raised even Moses showed you " (Luke xx. 37).

Secondly, that they have so risen in the past.

MATTHEW XII. 32 :

I *am* the God of Abraham, and the God of Isaac, and the God of Jacob.

The whole tenor of the words of Jesus here indicates that Abraham, Isaac, and Jacob were living *at the time God spake to Moses*.

Christ emphasises and confirms this by saying, For he is not a God of dead men, but of living men ($\Sigma\omega\nu\tau\omega\nu$). Ye do greatly err.

This is the power of the argument by which he confutes the Sadducees, and to attempt to read it in any other sense is to wilfully divert the plain meaning of words. Christ here deliberately tells the Jews that God is never a God of dead men, but always of living men, and that far from

there being no return to conscious existence after the death of the body, Abraham, Isaac, and Jacob had so returned in Moses' day.

Now that this is a true statement is manifest from the fact that at the Transfiguration on the Mount there were seen Moses and Elias, who had been dead for many hundreds of years—the former from a time almost coeval with Abraham, Isaac, and Jacob—and these men, long since “dead,” conversed with Christ concerning the events which were shortly to come to pass in Jerusalem, and were seen and heard by the chief apostles.

Let us briefly examine the question which the Sadducees put to him and the nature of the controversy.

The Pharisees believed both in angel and spirit, and in the resurrection from the dead, but their idea of the resurrection was that it would take place in the distant future. Martha (who reflected the ordinary belief of the day) indicates this when she said of her brother: “I know that he shall rise again in the last day.”

The Sadducees, on the other hand, denied the existence both of angel and spirit, and utterly scouted the idea of any resurrection unto life again. This question is therefore put in the terms of the Pharisaical belief, which they are seeking to discredit—*i.e.* the belief in the resurrection “in the last day,” and is put in the future tense. Note their words.

MATTHEW XXII. 28 :

Therefore in the resurrection whose wife *shall* she be of the seven ?

Christ answers firstly in the tense in which it is put—*i.e.* in the future—and then goes on to refer to past instances of resurrection.

In these few verses Christ plainly tells the Jews that the “dead” are raised, that they had been raised in the past and would be raised in the future—a continuous process—

showing them at once the twofold error of their age in supposing (1) that the dead did not return to life at all (Sadducean), (2) that men did not return to life until the last day (Pharisaic). the popular idea then prevalent, and concluding with the words :

For he is not a God of dead men, but of living men ; ye do greatly err.

It is extraordinary how men seek to explain away the gracious words of Christ, and there are those who are so enamoured of the idea of ages of insensibility lasting until "the general resurrection in the last day" that they try their best to make Christ's words mean what, in their natural setting, they never can mean.

They say that the meaning of Christ's discourse is : That God *had been* the God of Abraham, Isaac, and Jacob during their mortal life, and *would again be* their God after the General Resurrection in the last day. But against this absurd wresting of plain language are the following statements and fact:—

1. The direct statement of God : I *am* the God of Abraham. Not I was, or I shall be.

2. The direct statement of Christ explaining and commenting on this, "God is not a god of dead men, but of living men."

3. The fact that Moses and Elias were seen with Jesus on the Mount of Transfiguration and heard talking with him as to coming events.

If they were still "dead" in oblivion, awaiting "the General Resurrection in the last day," they could not have been seen living and risen, and talking on the mount with Christ.

We now pass to the second great pronouncement of Christ as to the reality and nearness of life after bodily death, and one which was uttered under the most solemn

circumstances conceivable. It is contained in Luke xxiii. 39-43 :

And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us.

But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation ?

And we indeed justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with Me in Paradise.

This last verse is so important that it is best to give literal translation from the original Greek :

Και ειπεν αυτῷ ὁ Ἰησους :	And Jesus said unto him,
Ἀμὴν λεγω σοί, σημερον μετ	Of a truth I say unto thee,
εμου εση εν τῳ παραδεισῳ.	this very day thou shalt be
	with me in Paradise.

The word Christ used on this occasion is one of peculiar significance.

Σημερον means this day, to-day, this present day, this very day.

These words were uttered just before the ninth hour of the day—*i.e.* shortly before 3 P.M. The Jewish day ended at 6 P.M., therefore Christ definitely promised the man who was dying by his side that he should live again and be with him in three or four hours.

This is the plain meaning of Christ's words, and we are to presume that Christ not only meant what he said, but knew what he meant.

It will scarcely be believed, but the same people who try to wrest Christ's words concerning Abraham, Isaac, and Jacob have done their best to take away the blessed message to humanity conveyed by Him in this solemn hour.

They inform us that what Christ meant to say was :

"Verily I say unto thee this day, that some day thou shalt be with me in Paradise."

Unfortunately for them the whole construction, sense, and meaning of the Greek is against such miserable perversion of the most solemn words of the Redeemer. The only meaning that the words can be made to bear plainly upon their face, is that the thief or malefactor should be living with Christ in Paradise before the end of the Jewish day.

Christ's bodily death occurred shortly after these words were uttered, and all Christian men are bound to believe that He and the thief were alive that very day in Paradise, or otherwise to doubt their Lord's words altogether, while nowhere are we told in Holy Writ that this almost immediate entry of the "thief" upon the future life was in anywise exceptional, or an experience differing in this respect from that which will come upon every child of man. About thirty-six hours after this event (one whole day and part of two other days) Christ was seen alive by Mary Magdalene, and continued to be seen, heard, and touched for forty days.

The third direct pronouncement upon this vital question occurs in John v. It confirms the position taken up in the first—*i.e.* that men are, have been, and will be, restored to life after bodily death—and bears also upon the fourth pronouncement. Let us read John v. 21, 25, 26, 28, 29 :

21. For as the Father raiseth up the dead (ἐγείρει) * and quickeneth them (ζωοποιεῖ).*

Here once more is the direct statement that God raises men to life again, and we know from the case of Abraham, Isaac, and Jacob, previously quoted by Christ, that God had so raised men ages before.

This resurrection to life after bodily death is to obtain in the future as it has done in the past. Let us read on.

* Present indicative active—raises—quicken.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.

26. For as the Father hath life in Himself ; so hath He given to the Son to have life in Himself (see verse 21) ;

27. Marvel not at this : for the hour is coming (and now is, see verse 25), in which all that are in the tombs (*i.e.* the "dead") shall hear His voice, and come forth * ; those who have done good to the resurrection of life, and those that have done evil unto the resurrection of judgment (*Κρισεως*).

Here is the same declaration as before. The dead have been raised in the past and will be in the future, thus plainly indicating the raising or revivifying of men after death as a *continuous* process which has taken place all down the ages and would so continue.

Now the same persons who are in favour of ages of death or oblivion maintain that all this testimony refers to a return of life not at once, but in some far-off future—*i.e.* in the General Resurrection—but they are confronted again with the same statement that "the Father raiseth up the dead" (present indicative), also with the examples of Abraham, Isaac, and Jacob, Moses and Elias, and with the explicit statement that this restoration of life to the dead shall not only be in the future, but "*now is*" (verse 25).

In conclusion we turn to Christ's parable of Dives and Lazarus. The impression here conveyed is that the awakening to consciousness took place very soon after death, and this is conclusively shown by the fact that Dives is represented as desirous of sending a warning message to his brethren who are still in the flesh. Thus the entire teaching of Christ makes for the reality and imminence of

* Soon were these words fulfilled.

MATT. XXVII. 52, 53 :

And the graves were opened and many bodies of the saints which slept arose.

And came out of their graves after his resurrection and went into the holy city and appeared unto many.

life after death, as against the idea of a long period of oblivion or sleep, to be followed by a resurrection to life on the last day. This idea, so unlike that presented to us by the Christ, is only to be found at a later period in the history of the Christian Church.

IV

THE WITNESS OF THE APOSTLES

For if we have been planted together with him in the likeness of his death, we shall also be in the likeness of his resurrection.—ROMANS vi. 5.

Absent from the body . . . present with the Lord.—2 COR. v. 8.

LET us now consider the teaching of the apostles, especially that of St Paul, in that he deals very fully with the subject.

First in order of importance comes that in the fifteenth chapter of the First Epistle to the Corinthians, which portion of Scripture is used in the Church Burial Service, and also in that of many denominations of Christians. It has probably brought as much gloom as comfort to mourners owing to the almost universal misapprehension of verses 51 and 52. Let us read these verses over.

51. Behold I show you a mystery ; We shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Verse 51 is inspiring and comforting, and in accordance with Christ's own teaching ; verse 52, as usually accepted and interpreted, plunges the mourner in gloom and sorrow. It suggests, as usually accepted, ages of oblivion, ages of insensibility, ages of separation from those we love.

But was this St Paul's real meaning and belief concerning life after death ? It is impossible to think that it was. For not only is it contrary to Christ's teaching as touching the imminence of life after death, but it is flatly contradictory to the magnificent demonstration of human survival and life after death given by Christ himself in his personal return after death upon the cross. It is also

contrary to St Paul's own hopes and to his own teaching set forth elsewhere. Let us examine this.

ROMANS VI. 5 :

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Although in the preceding verse he is alluding to " the death unto sin and the rising again unto righteousness " in baptism, yet the simile here used undoubtedly contains his views on resurrection. *Our* resurrection will be like Christ's.

Again, the same sentiment is expressed in Phil. iii. 10 and 11.

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.

11. If by any means I might attain unto the resurrection of the dead.

To be like Christ is Paul's ambition ; like him in life, like him in death, like him in resurrection.

Now Paul had seen the risen Lord, not once, but several times ; on the road to Damascus, in the court of the Temple, and doubtless on many other occasions,* and had positive evidence of the reality and imminence of life after death, such evidence as must have made the idea of ages of sleep or oblivion simply *unthinkable*. What says he in 2 Cor. v. 1 and 8 ?

1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

8. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord.

* *Vide* Acts xviii. 9-10, also Acts xvi. 7 (Revised Version).

Here is the same confidence in the imminence of life after death so entirely at variance with the possible ages of oblivion implied in 1 Cor. xv. 52, according to the common interpretation.

"Absent from the body, present with the Lord"; how can this be unless man rises to life soon after death? Paul's working practical belief is here indicated plainly, although it is certain that the phenomena of the materialisation of Christ's spiritual body when he returned, and of the conditions of the after-death life, were only very imperfectly understood both by St Paul and the other apostles. This was pardonable as they had no previous personal experience to guide them, while science and the present-day knowledge of the physical universe were practically non-existent.

Let us examine 1 Cor. xv., and by comparing it with other utterances of St Paul arrive at its true interpretation.

In the first place we notice that Paul speaks of death not as a loss of personality but merely as a sleep, a temporary loss of consciousness.

Secondly we remark that St Paul firmly believed in the almost immediate return of Christ and the beginning of the Millennial Age. At Christ's second coming both the quick and the dead—*i.e.* those alive and waiting for Christ and those "asleep"—were to be "caught up" with him. Paul thought that this would happen in his own lifetime. We will compare 1 Thess. iv. with 1 Cor. xv.

1 THESS. IV.

13. But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

15. For this we say unto

1 COR. XV.

51. Behold I show you a mystery; We shall not all sleep (*i.e.* at the Lord's coming, which is close at hand, some of us will still be alive).

you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.

17. Then we which are alive and remain shall be caught up together with them and meet the Lord in the air, and so shall we be ever with the Lord.

52. For the trumpet shall sound, and the dead shall be raised incorruptible.

51 (second half). But we shall all be changed (whether we be "asleep" or alive), in a moment, in the twinkling of an eye.

It is perfectly clear from this comparison that 1 Cor. xv. and 1 Thess. iv. refer to the same event. Note the identical points.

1. *All shall not be asleep*, some shall be alive and waiting, some passed over. "We shall not all sleep"!—1 Cor. xv. "We which are alive and remain."—1 Thess. iv.

2. The sound of a trumpet shall accompany the coming of the Lord. "The trumpet shall sound."—1 Cor. "And with the trump of God."—1 Thess. iv.

3. All, whether asleep or alive in the natural body, shall be partakers of the life after death. "Caught up *together with them* to meet the Lord."—1 Thess. "But we shall *all* be changed."—1 Cor.

4. The change will be rapid. "In a moment, in the twinkling of an eye."—1 Cor. xv. "Caught up together with them to meet the Lord" in the air.—1 Thess. iv.

The coincidence of thought and detail is perfect and complete, and there is no manner of doubt that St Paul is describing *the same event* in both epistles.

Now it is certain that St Paul believed that the Parousia, or millennial coming of Christ, would be *in his own times*. This is shown by 1 Thess. iv. 15 and 17.

15. We which are alive and remain shall not anticipate them which are asleep.

17. Then we which are alive and remain shall be caught up.

From this it is manifest that 1 Cor. xv. had no reference in St Paul's mind to some period thousands or millions of years hence, and his expression "at the last trump" referred to Christ's millennial coming, which Paul thought *was close at hand and expected in his own lifetime*. We know that it was a universal belief that Christ's millennial coming would be within the first century. This belief shows itself in St John's writings also.

REV. I. 1-3 (St John's prefatory Inscription) :

Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein : *for the time is at hand*.

St John's : For the time is at hand.

St Paul's : We that are alive and remain shall be caught up to meet the Lord in the air.

show plainly and unmistakably that they were expecting *it in their own day*, and that they looked for speedy life after bodily death. St Paul knew the joy of the resurrection, for he had seen the risen Lord and conversed with him, and his whole theme turns on this subject. He regards the loss of all things as of no account whatsoever provided that he may have the life after bodily death, as Christ visibly had. He sternly rebukes Hymenæus and Philetus (2 Timothy ii. 17 and 18) for their error in saying that there is no resurrection for the followers of Christ,

and that the resurrection was past—presumably when Christ rose—a monstrous doctrine, utterly contrary to all Scripture and all human experience, and one which at once deprives human life of its meaning, as Paul well knew.

Now it will be manifest from the above consideration of the teachings of Christ and the apostles that no such thing as a sleep for ages, or ages of oblivion after death, was in their minds. The testimony is all the other way, and based on the actual knowledge of those who had either attained to life after death or seen its manifestation, for (1) Jesus knew the realities of life after death, and previous to that event was seen in conversation with the departed and with angels; (2) St Paul's testimony was primarily based on actual sight of and conversation with Jesus after his bodily death upon the cross.

It must be therefore noted that the testimony of Jesus especially, and that of the apostles also in their degree, bears witness to the reality, nearness, and certainty of life after death, life at once or very soon, and utterly ignores the idea of ages of oblivion, sleep, or waiting. Let us briefly examine this miserable, gloomy, and unscriptural belief, the very negation of the life and joy of the resurrection, and see how it arises. Its origin is threefold :

1. From a failure to grasp the real meaning of Christ's words, such as, "This very day shalt thou be with me in Paradise." "God is not the God of the dead, but of the living."

2. From a failure to perceive that the Apostle Paul looked for the "second coming" of Christ in his own day, and, as is manifest from his own words, expected that "the last trump" would soon summon those who were "asleep," and those who were still alive—himself among the number—"to meet the Lord in the air" (1 Thess. iv. 17).

3. From an imperfect understanding on the part of the apostles of the phenomena attending the materialisation of the spiritual body of the Christ, due to lack of previous

experience, and to the fact that science and the present-day knowledge of the physical universe were practically non-existent.

Ages have elapsed, and still the world endures, but the words, "at the last trump," have taken a deep hold upon men's minds, and are almost invariably associated with the end of the world and the consummation of all things, and thus the resurrection to life eternal is assigned to some distant period almost infinitely remote.

Ages have elapsed and still the world endures. The trumpet has not sounded and the end of the world has not come, but hundreds of millions of souls have passed into the Beyond. Quite evidently something more positive and definite than the idea of an almost infinitely remote resurrection is needed.

This better thing God has given to His children all the time.

Christ's own pronouncement concerning Abraham, Isaac, and Jacob, *the presence of Moses and Elias with him on the Mount of Transfiguration*, his words upon the cross, and *his triumphant demonstration of the reality of his own Spiritual Body during the great forty days*, show conclusively that men experience a restoration to life very soon after the death of the mortal body, and always have done.

It is certain, both from *Christ's own teaching in the parable of Dives and Lazarus*, and from what returning spirits tell us with one voice, that just as the resurrection from the death of the mortal body is almost immediate—generally occurring within a few days—so an *immediately effective judgment* for the deeds done in the body takes place at once on the awakening to consciousness in the spirit world; the spirit being assigned "to its own place," (not necessarily finally), according to the nature of the earth life.

The Church, from the earliest ages, has virtually witnessed to the truth of the immediate resurrection by the doctrine of the descent into Hell (Hades) and the insertion

of that doctrine in the creeds. But this vital truth, in the rebound from the grotesque particularisations of the pains of Purgatory to the practical forgetting and denying of the immediate life after death on the one hand, and the misapprehension of the Scriptures on the other, has become obscured and caused the fear of death to regain in later times that sting and victory which it was the especial mission of Christ to take away.

It has been our object to show that his testimony is entirely on the side of immediate life, as is that of the apostles. The Saviour's words sound down the ages.

Of a truth I say unto thee, this very day shalt thou be with me in Paradise.

Therefore let us comfort one another with these words.

V

OF THE CHRIST OF GOD AND OF HIS MISSION TO THE WORLD, AND THE PURPOSE OF HIS CRUCIFIXION AND RESURREC- TION

For verily the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.—MARK x. 45.

And he charged them that they should tell no man until the Son of man were risen from the dead.—MARK ix. 9.

And they questioned with one another what the rising from the dead should mean.—MARK ix. 10.

Behold we go up to Jerusalem and the Son of man shall be delivered unto the chief priests and the scribes and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall kill him, and the third day he shall rise again."—MARK x. 33, 34; ix. 31.

A little while and ye shall not see me, and again a little while and ye shall see me.—JOHN xvi. 16.

I will see you again and your heart shall rejoice and your joy no man taketh from you.—JOHN xvi. 22.

He is not here, he is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—LUKE xxiv. 6, 7.

THAT Christ's mission to the world was a divine one, foreordained of God, and directed through the ministry of his angels is shown especially by the direct testimony of the said angelic and spiritual beings speaking from the spirit world, and also by the words of Christ himself.

That this mission was carefully prearranged in the spirit world before the birth of the agents employed, and that the birth of these agents into the world for the express purpose was carefully engineered by spiritual beings, is perfectly clear to students of Holy Writ.

Let us first take the testimony given direct from the spirit world. The first is that to Mary:

And the angel (Gabriel) said unto her, Fear not.

Behold thou shalt conceive and bring forth a son (*υιον*) and shalt call his name Jesus.

He shall be great and shall be called a Son of the Highest (*υιος υψιστου*).—Luke i. 31, 32.

The second is that to the shepherds :

And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke ii. 10-11.

Christ himself gives a careful explanation of this definite pre-determination, and of his Sonship, in John x. 35, 36.

Say ye of him whom the Father hath consecrated (*ηγιασε*) and sent into the world, Thou blasphemest because I said I am a son of God (*υιος του θεου εμι*).

This deliberate prearrangement and provision for the birth of an agent to carry out certain definite work in the world is also extended to one who is to be the coadjutor and helper of the Christ, as is plainly set forth in Luke i. 11-20 :

I am Gabriel, that stand in the presence of God, and am sent to speak unto thee and to shew thee these glad tidings.

Fear not, Zacharias, for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

He shall be great in the sight of the Lord.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias.

This deliberate bringing about from the spirit world by spiritual beings of the birth of an agent for definite work in this lower material world is also seen clearly and un-

mistakably in the case of the birth of Isaac (Gen. xviii), Samson (Judges xiii.), and Samuel (1 Sam. i.).

The mission of Christ was, however, *unique* in its interest and importance to mankind, in the fullness and power of the manifestations from the spirit world which accompanied it from first to last, and took place in the further interests of human progress. Man was originally placed in this mortal life for the express purpose of developing his mind and character by a contest with difficulty, temptation * and failure. God's purposes to manward are *educational* and *progressive*, and have been from the first.

It was part of the divine plan that man should be subjected to and immersed in the difficulties, temptations and failures incident to the earth life, in order that he might develop as a free and responsible agent, and prepare himself for the next stage of existence. This immersion of man in the difficulties, temptations and failures of the earth life, carefully planned and brought about by the Creator, has given rise to the allegory of the "Fall"; but it is almost needless to say that the history of the human race, so far from showing any fall, exhibits, on the whole, a steady rise, progress and development. This, however, will always be limited by mortal conditions, and the carnate or mortal life will ever be the preparation for the discarnate.

Christ's mission to mankind was another and supremely important step in the Creator's plan for the education and development of the race. Its object and purpose was twofold.

1. To bear witness to the discarnate or spiritual life, and to nullify or remedy, by the presentation of a body of teaching bearing especially upon and influencing conduct, the disastrous effects which sin, error, and the neglect of opportunity in man's incarnate or mortal life have upon

* Evil is *necessary* as an alternative to goodness. Without it, free-will's choice could not be exercised, nor character developed.

his state and condition when his activities are transferred from the said incarnate or mortal life to the discarnate or spiritual life (John x. 10).

2. To give a personal demonstration, after being transferred from this mortal life by the death of his carnate body, of that higher discarnate or spiritual life and existence, to which he had testified, and of which it was his object to enable men to reap the full joys and advantages (John xvi. 19-22; Luke xxiv. 41, 44).

To accomplish the first half of his fixed purpose he gave to the world a sublime teaching bearing upon the conduct of man towards God and his fellow-men.

To accomplish the second half he had to make the transition between the incarnate and the discarnate life, and then return to those whom he had left behind and who were still in the mortal or carnate stage of existence.

This transition, accomplished by the death of his mortal body, he made *voluntarily*. He could have escaped but he made no attempt to do so, such not being his purpose. This voluntary death in the interest of man's state or condition in—and the demonstration of—the future or discarnate life, seeing that the happiness of that state is so seriously prejudiced by sin committed in the mortal life, was therefore in the true meaning of the term a sacrifice in the campaign against the effects of sin, and in this sense a sacrifice for the *sinfulness* of every man, for the sinfulness of the whole world of men.

For the Son of man came to give his life a ransom (*λυτρον*, a releasing fee) for many.—Mark x. 45.

This is my blood of the new testament which is shed for many unto remission of (*αφεσις*, releasing from, letting go from) sins.—Matt. xxvi. 28.

This sacrifice, however, was incidental to the demonstration of human survival of death and the life of the world to come, and the promulgation of that teaching and doctrine

the following of which ensures the full advantages of that life, putting men "in the way of salvation," and was for the purpose of releasing men from the bondage of sin by teaching them how to avoid, and how to overcome it, *not* for the purpose of bearing away the *consequences* of each individual man's sin and so enabling him to escape the just reward of his misdeeds. Christ nowhere teaches us that his sacrifice will save men from the just consequences of their sins. *He teaches us the very reverse.* Here are his words uttered while on earth :

Depart from me, for I was an hungered and ye gave me no meat ; thirsty and ye gave me no drink ; a stranger and ye took me not in ; naked and ye clothed me not, sick and in prison and ye visited me not.—Matt. xxv. 41-46.

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and in thy name done many wonderful works ?

Then will I profess unto them, I never knew you : depart from me, ye that work iniquity.—Matt. vii. 22, 23.

Neither does Christ teach that his sacrifice will save men from the consequences of their sins when he has become discarnate and is teaching his apostles from the spirit world. On the contrary, he says, when appearing to St John in Patmos :

I will give unto every one of you according to your works.—Rev. ii. 23 ; Rev. xxii. 12, 16.

Man has to *co-operate* to win the reward.

The doctrine of Vicarious Sacrifice for Sin or the Atonement by Substitution can never satisfy man's reason or sense of justice. Let us see what an Archbishop of the Anglican Church has to say about it. Dr Magee, formerly Archbishop of York, in his work, *The Atonement*, page 103, writes :

This idea of Christ suffering the same, or an equivalent, penalty to that which is due by us and this suffering being a

satisfaction to the justice of God is wholly indefensible. Nay I go further and I say that this whole idea of transferring certain exact and mathematically equal amounts of moral suffering from one person to another, as if they were so many weights in a scale or so many chemical quantities in a laboratory seems to me unthinkable. I cannot even imagine it. Persons are not things. Personal feelings, states and conditions cannot be made to change places as if they were material substances. He who takes my place in suffering does not and cannot take my sufferings. These cannot be the same for him as they would be for me, simply because he is not I. In his place I should not feel precisely as he did. I might feel more. I might feel less. I should certainly feel differently, My penalty, therefore, cannot be transferred to him.

As to such transference being an act of justice I wholly deny it. The clumsy and grotesque analogy so often employed to explain it—that, namely, of a schoolmaster who has threatened punishment for some fault, accepting a strong boy who has not committed that fault for punishment in the place of some sickly boy who has, and then boasting that he has kept his word and that his justice is thereby fully satisfied, seems to me a downright insult to our understanding.

The Archbishop's statement is one that must commend itself to all thinking men.

The punishment of the innocent for the guilty, the latter escaping all consequences of his wrongdoing, is contrary to the first principles of justice, utterly abhorrent to the human mind, and is an outrage upon common sense.

This doctrine of Atonement by Substitution is also contrary to all that is told us from the spirit world. Returning spirits testify, *even as Christ did when he returned* (Rev. ii. 23), to the absolute justice of God's dealings with the spirits of men in the discarnate life of the spirit world. No man can rid himself of responsibility for his acts. Effects strictly follow causes, and a man has to suffer in greater or less degree for deliberately injuring either himself or his fellow-men. An absolutely just judgment

comes immediately upon every child of man, based on fundamental principles such as :

Whatsoever ye would that men should do unto you even so do ye unto them, for this is the law and the prophets.

Whatsoever a man soweth that shall he also reap.

With what measure ye mete it shall be measured to you again.

but this judgment is tempered with mercy and with a perfect ability to fully weigh those circumstances which can often justly be urged in extenuation or mitigation, taking into account the *motives* of actions as well as the degree of wrong accomplished (page 39).

Repentance, amendment, and reparation where possible, *have to come*, either in this life or the next.

It is perfectly clear that although Christ was a willing sacrifice in the campaign against the disastrous effects which sin, error, and the neglect of opportunity, have on the future or discarnate life, and for the demonstration of that life to the world, yet this sacrifice of his does not release a man from the just *consequences* of his misdeeds.

On repentance God forgives the sinner, but the consequences of his sin remain, just as when a human father forgives a son who has brought disaster in health and reputation upon himself by folly and wrongdoing ; the son is forgiven, but he suffers from the effects of his wrongdoing until effort either expiates or amends them.

Christ saves us from sin (1) by teaching us how to avoid it ; (2) by inculcating the duty of repentance, amendment and reparation where possible, when it has been committed.

Not to one Church alone, but seven
The voice prophetic spake from heaven ;
And unto each the promise came,
Diversified but still the same :
For him that overcometh are
The new name written on the stone,
The raiment white, the crown, the throne.

The only way to obtain the benefits of Christ's divine mission is to listen to his teaching and to try to live the Christ life of love, duty, and service, towards God and our fellow-men.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth (ὁ ποιῶν, he that is doing, *he that is striving to do*) the will of my Father which is in heaven.—Matt. vii. 21.

We are free agents and there must be a definite effort and striving for better things.

This is the only way by which any At-one-ment with God can be ours, *either in this world or in the world to come*.

Christ then becomes in very truth our Saviour, bringing about our At-one-ment with God our Father in heaven ; but this is At-one-ment by *Co-operation*, not Atonement by Substitution.

Come we now to the second half of Christ's divine mission, to his second great purpose, his personal demonstration of that discarnate life, or life of the world to come, of which he had so often spoken to his apostles.

That the evidential demonstration of the reality of the life of the world to come and of human survival after death was one of the chief purposes underlying the tremendous scene enacted upon Calvary is abundantly evident from a careful consideration of Christ's words uttered during the closing scenes of his life.

Some months before the Crucifixion Christ had held communion with Moses and Elias on the Mount, and there he had talked with them "concerning his decease which he should shortly accomplish at Jerusalem." Although the details of this conversation are not preserved it is practically certain that the resurrection would be mentioned. It is plain that the amazing demonstration which Christ was about to give to his apostles and to the world loomed largely in the Lord's mind during these last few months. So much

so that it was undoubtedly a dominant thought, and one that would engage his attention constantly. In fact it seems to have been *the leading thought*, judging from his words to the apostles.

And he charged them that they should tell no man until the Son of man were risen from the dead.—Mark ix. 9.

As the time draws near the fixity of his purpose is manifest from Luke ix. 51 :

And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

What is dominating his mind as he journeys, and again as the hour draws nigh, is evident :

For he taught his disciples and said unto them, The Son of man is delivered into the hands of men and they shall kill him, and after that he is killed he shall rise the third day.—Mark ix. 31.

Behold we go up to Jerusalem and the Son of man shall be delivered unto the chief priests and the scribes, and they shall condemn him to death and shall deliver him to the Gentiles, and they shall kill him and the third day he shall rise again.—Mark x. 33, 34.

A little while and ye shall not see me, and again a little while and ye shall see me.—John xvi. 19.

I will see you again and your heart shall rejoice and your joy no man taketh from you.—John xvi. 22.

But after I am risen again, I will go before you into Galilee.—Matt. xxvi. 32.

On many occasions he reverts to the same theme. He iterates it and reiterates it until it becomes perfectly evident that it is *the thing above all others on which his mind is set*. The death upon the cross being accomplished, this tremendous subject of resurrection, of human survival, and its demonstration as a fact, engrosses the attention of the

arisen Christ and of his apostles and followers, to the practical exclusion of everything else during the great forty days. The supreme importance of the subject, and of its demonstration to the world, is therefore clearly manifest and unmistakable.

The cross thus becomes, in this wondrous story, not merely an instrument of capital punishment, or an altar of self-sacrifice, as hitherto generally regarded, but also part of the setting of a marvellous demonstration of the destiny of the human soul in its survival of death, and of the life of the world to come.

The resurrection is the keystone of the Gospel arch. How triumphantly Christ fulfilled this second portion of his great and divine mission to mankind, and with what power and conviction the demonstration was made, will be set forth in the next chapter.

VI

OF THE REALITY OF CHRIST'S RESURRECTION AND THE NATURE OF THE EVIDENCE THEREFOR

That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

That which we have seen and heard declare we unto you, that ye may also have fellowship with us.—1 JOHN i. 1, 3.

To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.—ACTS i. 3.

THE resurrection of Christ rests upon evidence, the evidential testimony of the apostles and those who had known him. Of this evidence Arnold, Master of Rugby, writes :

The evidence of our Lord's life, death, and resurrection may be, and often has been, shown to be satisfactory. It is good according to the common rules of distinguishing good evidence from bad. Thousands and thousands of persons have gone through it piece by piece as carefully as ever judge summed up upon a most important case. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and fuller evidence of every sort to the understanding of a fair inquirer than the great sign which God has given us, that Christ died and rose again from the dead.

Let us examine it for ourselves.

Christ was seen alive, after bodily death upon the cross, upon many occasions which are recorded, and on one of these occasions by upwards of 500 persons at the same time (1 Cor. xv. 6). Let us examine a few of these records, and see the nature of the evidence.

The first appearance after his "death" on the cross is to Mary Magdalene. Mark xvi. 9; John xx. 14. (Visual and audible.)

JOHN XX. 14-17:

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary! She turned herself, and said unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father.

Here Mary Magdalene sees and converses with Christ, but is not permitted to touch (lay hold of) him, the reason being undoubtedly that in this, the first, materialisation of the arisen Christ the power was not sufficient at that time to permit of him being touched. It is, however, to be noted that when he appears to Mary Magdalene and "the other Mary" they are allowed to touch him (Matt. xxviii. 9), more power evidently being available, drawn from the greater number present, as was also the case when Thomas and others handled and touched him in the upper room (John xx. 27; Luke xxiv. 39). (*Vide* Chapter XX.)

Appearance to the two disciples on the way to Emmaus. Luke xxiv. 13-31. (Visual, audible, tactile.)

And behold two of them went that same day to a village called Emmaus. . . . And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. . . . And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them,

What things? And they said unto him, Concerning Jesus of Nazareth. . . . We trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. . . . Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. . . . And they drew nigh unto the village whither they went; and He made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them,* he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight.

Here again all the senses usually employed in identification are satisfied. They see him, they hear him, they carry on a long conversation with him, they touch him, and yet he vanishes out of their sight.

Appearance to the eleven disciples. John xx. 24-28. (Collective, visual, audible, tactile.)

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said, We have seen the Lord. But he said unto them, Except that I see in his hands the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

Thomas has the privilege of placing his finger in the wounds made by the nails and the spear. All see Christ

* On this occasion he probably ate and drank,

and hear him converse. On another occasion all are invited to touch and handle him, and all have the most convincing proof of the reality of the Spiritual Body, for (Luke xxiv. 39-43) :

While they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ?

And they gave him a piece of broiled fish, and an honey-comb.

And he took it, and did eat before them. (*Vide* Chapter XX. Cf. also John xxi. 9-14.)

Next comes the wonderful scene known as the Ascension, which seems to have been witnessed by the whole band of the disciples (Luke xxiv. 50, 51 ; Acts i. 9).

Then he led them out as far as Bethany, and he lifted up his hands and blessed them.

And it came to pass that while he blessed them he was parted from them.

And while they beheld, he was taken up, and a cloud received him out of their sight.

After the ascent into heaven he is first seen by St Stephen (probably clairvoyantly) at the tragic moment immediately preceding his execution by stoning. Acts vii. 56 : " Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Next he is seen thrice by St Paul.

(1) Outside the gates of Damascus.

ACTS IX. 4-6 :

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

5. And he said, Who are thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks.

6. And he trembling and astonished said, Lord, what will thou have me to do ? And the Lord said unto him, Arise,

and go into the city, and it shall be told thee what thou must do.*

(2) In the Temple at Jerusalem.

ACTS XXII. 18 :

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

(3) At Corinth.

ACTS XVIII. 9-10 :

Then spake the Lord † unto Paul by night in a *vision*, Be not afraid. For I am with thee.

And lastly to St John in the Island of Patmos.

REV. I. 13-18 :

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow ; his eyes were as a flame of fire.

15. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

18. I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

* This reappearance of Christ *out of a cloud* of light, the *reverse* of the Ascension (365), is the literal fulfilment of Acts i. 11, and with other appearances constitutes the second coming. Any future coming would be the *third*.

† Cf. Acts ix. 17. The Lord, even Jesus, who appeared unto thee in the way.

It is to be noted that after the ascension Christ becomes more glorious and majestic,* the result of passage to the higher spheres.

Ten of these appearances are seen by several persons at one and the same time, and satisfy the evidence of the senses of touch, sight, and hearing, and on two of these occasions—John xxi. 12, 13, 15 ; Luke xxiv. 42—he did *eat food* in the sight of them all, giving the most convincing manifestations of his reality, and yet his body was not the physical and material body, though exactly of the same form. It could appear and vanish, pass into a room the doors being shut, and ascend into the air before their eyes.

Now what impresses a student of these matters most forcibly in a careful reading of the account of these appearances of the risen Lord is—and I say it with all reverence, as a Christian man—that there is a remarkable resemblance to those apparitions of the departed which have been experienced by men all down the ages, and continue to be so experienced at the present day, and that

* It is with deep interest that we note the almost exact similarity of this description of the form of the arisen Christ, as he appeared to St John some fifty years after his resurrection, to that given by Daniel of the appearance of the Archangel Gabriel in Dan. x. 5, 6. Cf. also Ezekiel viii. 2 :

Then I lifted up mine eyes and looked and behold a man clothed in linen whose loins were girded with the fine gold of Uphaz.

His body was like the beryl and his face as the appearance of lightning, and his eyes as lamps of fire, his arms and his feet like in colour to polished brass and the voice of his words like the voice of a multitude.

Christ is thus seen to have attained after his earth life to an appearance of majesty and glory practically identical with that of the great archangels, those spirit princes (Dan. x. 13) who are in the counsels of the Most High and who do His will. This appears to be the complete fulfilment of the words of the Archangel Gabriel to Mary : " He shall be great and shall be called a son of the Highest " (*ὁ υἱὸς ὑψίστου*, cf. John x. 36), " and the Lord God shall give unto him the throne of his father David. He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Luke i. 32, 33.

the whole of the phenomena recorded of the Christ during the great forty days, the handling, eating of food, appearing and vanishing, conversing, exerting force, rising into the air, etc., etc., have been observed on many occasions by competent witnesses of the phenomena of materialisation during the last fifty years.

Let us ask ourselves the reason of this. It is not far to seek. Christ was *perfect man*, therefore Christ's bodily death was identical with that which will come upon every man. His natural body after death had the condition of a dead corpse, even as during his earthly life it had the condition of a living mortal body. This body was laid in the tomb, and his soul passed into the future life in exactly the same manner as the souls of other men do. He has thus assured us of his participation in our life and death, and of *our participation in his resurrection*.

Hence the similarity in the manifestation of Christ and the manifestations of the departed dead. What difference there is in them is entirely one of degree and not of kind. Christ, by his appearances after bodily death, "brought life and immortality TO LIGHT," and gave such a continuous and perfect demonstration of existence as to completely convince and satisfy those who saw him of his reality, and of the reality of the future state.

But he was not the first to rise from the dead, as he himself testifies in his argument with the Sadducees, and as was openly shown by the appearance of Moses and Elias on the Mount of Transfiguration, and as he was not the first—*though the first under the new gospel manifestation*—so he is not the last. Men have risen from bodily death and will so rise to the end of the world, but any manifestation of this which God permits, while the same in kind as Christ's, necessarily differs in degree and in power just in the proportion as ordinary men come short "of the measure of the stature of the fullness of Christ."

While dwelling especially on the perfect humanity of the

Saviour (as I shall also do in future chapters), and emphasising this, it must not be supposed that, when I point out the similarity between the after-death manifestations of the risen Lord and those of mankind, I do not firmly believe and earnestly teach his divine mission. With adoring reverence I cry :

God hath highly exalted him and given unto him the name which is above every name, that in the name of Jesus every knee should bow, in heaven and on earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.—Phil. ii. 9-11.

I wish at this point to emphasise the fact that this book deals with the healthy and natural phenomena of the spiritual world, the phenomena of revelation, of which the Bible is full, and upon which all its teaching rests, culminating in the long series of appearances of Christ after bodily death, and extended to mankind in proportionate degree.

It is idle to cry, as some do, that we were never intended to have to do with the spirit world while in this mortal life. Such a foolish statement ignores the whole course of revelation and the facts of the Old and New Testaments. Such an attitude adopted towards other branches of human knowledge would spell the negation of all human progress.

The reverent study of such revelations and spiritual visitations is, and has always been, encouraged, and the whole of our knowledge of the spirit world, the future life, and the destiny of the human soul is dependent upon such study.

There sounds down the ages the voice that came from the excellent glory, "This is my beloved Son, hear him." Christ has ascended into heaven, but in every age "God hath not left himself without witness" as to the reality and nearness of the life of the world to come. The evidence is the same in kind, differing only in its setting, as it was on that first Easter morning when Mary Magdalene saw the risen Lord and thought he was the gardener.

VII

OF HEAVEN, PARADISE, AND THE LIFE EVERLASTING

There is no chance or anarchy in the universe. All is system and gradation.—EMERSON.

I go to prepare a place for you.—ST JOHN xiv. 2.

WHERE is heaven? The answer of the average Christian man of to-day to the above question is supremely unsatisfactory, not merely that it is vague, but because, as a rule, it indicates that he has not thought upon the subject at all.

The reply is generally: "Oh, beyond the stars." Such an answer conveys no definite idea. Heaven to most people is associated with a series of mental pictures based upon the symbolical description contained in the Book of Revelation; gates of pearl, streets of gold, foundations of precious stones. As to the heavenly life, the ideas are equally nebulous. Some seem to think that because St John has pictured the worship of the living God in language full of beautiful imagery, that the future life will be one long round of harping upon harps and continued prayer and praise, an endless life of inactivity upon golden plains. I am persuaded that it would not be easy to get together a series of ideas further from the truth. In the first place, and of this we can be certain, heaven is not beyond the stars, for the very good reason that as stars and star systems extend out to infinity, it is impossible to get "beyond" them.

The Jews of Christ's day considered that there were several heavens, God being placed in the highest, while the others were the spheres of angels, of stars, of the air, of clouds. This is St Paul's conception of the cosmogony. He speaks of being "caught up to the third heaven, and of hearing unspeakable words which it is not lawful for man to utter." Christ says: "In my Father's house are many mansions." The Greek word *μονη*, here used—

derived from μένω, μένειν, to stay—means a stopping-place, a resting-place, a place of sojourn; thus conveying the idea of removal and progress from one place to another. “Many mansions” certainly indicates a series or succession of abodes. Incidentally one may remark that the belief in an especial scene of God’s presence and glory is common to nearly all the religions of the world, whether ancient or modern. Aristotle declares that all men, Greeks or Barbarians, have a conception of God, and agree in placing Him in the highest heaven. Plato is equally insistent, and there is no doubt that this conception forms part of the original revelation to mankind, but in the early ages of the world men were groping in the dark, or rather they had such a measure of light given to them as the eyes of their understanding would bear.

God’s twin revelations of the truths of the spiritual and of the material worlds had only just begun. To-day the facts of modern astronomy give us more light than our forefathers possessed, and so heaven becomes to us not a place of the imagination, with foundations of gold and precious stones, but a REAL place; thoughtful men to-day, in the light of the God-given knowledge of their Father’s house, realise, as they never did before, that this “house” must of necessity have as real an existence as the earth; in a few words, heaven must be a definite part of the universe, if in fact it does not comprise the greater part of the universe. Christ’s own words support this view, for when he speaks of heaven, the abode of his father (Matt. vi. 9), he uses exactly the same word (*οὐρανός*) as when he describes the visible expanse of the sky (Luke xvii. 24).

Heaven is then no imaginative shadowy dreamland, but as real as suns and stars, earths and planets, and matter of every degree of solidity and tenuity can make it, as real as work and activity of every kind can constitute it. Those who imagine that in the future life they are “going to do nothing for ever and ever” are in for an awakening in

more senses than one. Heaven is not to be all worship in the sense of being all prayer and praise.

Prayer and praise there will be, and that of the most exalted kind, but in that higher life the old Church's motto, *Laborare est orare* (To work is to pray), will have its perfect fulfilment. Not only will it be a state in which we are purged from the grossness of the flesh, one in which there is no sin, no curse, no tears, no death—a place where God shall wipe away all tears from off the faces of those who love Him, and where sorrow and sighing shall flee away, but it will be activity, the perfect joy that comes from perfect success in work that is congenial, of which we have a foretaste here below—the pleasure here on earth mingled with the pain—as we realise

That the joy is in the doing,
And the rapture of pursuing
Is the prize.

The Scriptures are full of it. Christ says that we shall be “as the angels of God,” and if that be the case then there is work and activity in store for us,—angels’ work. Let us look at one phase of that work revealed to us.

DANIEL X. 11, 12 :

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent. And when he had spoken this word unto me I stood trembling.

Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Here Gabriel, the archangel, is shown as taking an active part in the affairs of earth. While there are those of lesser degree (verses 16-17) also engaged in the work.

DANIEL V. 5, 6 :

In the same hour came forth fingers of a man's hand, and

wrote over against the candlestick upon the plaister of the wall of the king's palace, and the king saw the part of the hand that wrote.

ST LUKE XXII. 43 :

And there appeared an angel unto him from heaven strengthening him.

ST MATTHEW XXVIII. 2 :

For the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it.

ACTS XII. 7-10 :

And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up saying, Arise up quickly, And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me.

And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.

When they were past the first and second ward, they came unto the iron gate that leadeth into the city, which opened to them of his own accord, and they went out : passed on through one street, and forthwith the angel departed from him.

ACTS XXVII. 23, 24 :

For there stood by me this night the angel of God, whose I am and whom I serve.

Saying, Fear not, Paul ; thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee.

REVELATION XXII. 8, 9 :

And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Then saith he unto me, See thou do it not, for I am thy

fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

“Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?” Christ himself teaches it in John i. 51. Everywhere the reality of the life of the world to come is emphasised.

Bible records and modern spirit communications testify that not only is prayer answered through the agency of these normally unseen beings (Acts xii. 5, 11) but that much of the world’s inspiration and advancement is due to the activities of these agents (Isaiah xxviii. 24-29; James i. 17), many of whom are *human* angels (Rev. xxii. 9; Mark xii. 25). Inspiration is not confined to religion. The arisen musician still loves music, the artist, form and colour, and they inspire those of earth, as agents in the service of God. Manifold and varied are the activities of the spirit world, even to the bringing about of marriage and the birth of children, as shown in Chapter V. and elsewhere.

Let us now consider the passing of Christ from the material life on earth to the highest spiritual life of heaven. Nothing is plainer in Holy Scripture than the fact that Christ did not go immediately to heaven after his bodily death. What are the facts?

First, the awful scene of the Crucifixion, then the words to the thief:

This very day shalt thou be with me in paradise.

Next the taking down from the cross and the entombment of the corpse. Then thirty-six hours after, the appearance to Mary Magdalene, and the words: “Touch me not, for I am not yet ascended unto My Father” (Luke xxii.). Next the thirteen other appearances, some of which are given in the preceding chapter. Then, after six weeks have elapsed, then, and not till then, the ascent into heaven. (εις τον ουρανον). Now, as Christ said almost at the moment

of death, "this very day shalt thou be with me in paradise," and as the thief and Christ were together there before the end of the Jewish day, evidently paradise is some place or condition apart from "the highest" heaven, for Christ, on his own showing, *had not yet ascended into heaven, and did not do so until six weeks after*. Where then is paradise? First let us see what the word means. It is a word of Persian origin, and means "a park." It occurs three times in the Old Testament (Nehemiah ii. 8; Ecclesiastes ii. 5, and Solomon's Song iv. 13). In the first two it is translated "orchard," and in the last "forest."

In the Persian language it signifies a park, planted and carefully ordered, with pleasure gardens, wild animals, etc., such as was found around the palace of a king. It occurs in the New Testament also three times, and has the meaning of an ordered place of happiness. *Firstly*, it is used by Christ in the hour of death as indicating the place where he was going immediately after breathing his last (Luke xxiii. 43). *Secondly*, it is used by St Paul. Now he was a believer in the Jewish cosmogony which placed the abode of God in the highest heavens (*i.e.* the most remote from the terrestrial surface), and divided the lower heavens into regions or stages. First, that of the atmosphere and clouds; second, that of sun, moon, and stars; third, that of angels, and so on. St Paul, speaking of Christ who ascended to the right hand of God, describes him as having *ascended* "far above *all* heavens" (Ephes. iv. 10)—*i.e.* above the lower "heavens." But when Paul speaks of "paradise" (the place mentioned by Christ), he places it much lower down the scale and much nearer the surface of the earth, for he says (2 Cor. xii. 2) that during a state of trance or ecstasy he was caught up to the *third* heaven, which in verse 4 he calls paradise. Manifestly, therefore, St Paul differentiates between that highest heaven at the right hand of God to which Christ ultimately *ascended*, and paradise, to which Christ went immediately after

death, and also places the latter near the terrestrial surface.

Thirdly, it occurs in Revelation ii. 7 :

To him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God.

The word *ἡραδειςος* is the same in all these places, and must have the same meaning.

Now, according to Christ (Luke xxiii. 43 ; John xx. 17), paradise is not heaven, the especial scene of God's presence, but it is the place to which he went immediately after death, and therefore *from whence he came* when he made his repeated appearances during the great forty days. According to Paul, it is the "third heaven."

Therefore, if any inference can be drawn from these Scriptures, paradise, the place to which the soul first goes after death, lies, in part at any rate, upon the earth, and the paradise life seems to include the enjoyment of the scenes of earth, untrammelled by the material body, and heightened by the possession of powers and faculties of which we can have but faint conception.

Notice how Christ comes and goes immediately from the visible to the invisible. He vanishes out of sight of the two in the little caravanserai at Emmaus, and when they have hurried breathless with the news to Jerusalem, even while they are yet speaking, he is with them again. I say it with all reverence, *probably he walked by their side the whole way back*, and listened with love and affection to their words of wonder and delight.

But some people may say : "Earth is no place for the risen body." To which I can only reply in the words of the Christ (Matt. x. 24, 25) :

The disciple is not above his master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord.

If paradise and a forty days' sojourn amidst the scenes of earth are good enough for our Master, they are good enough for us, and if the earth is a place fit for the arch-angels Gabriel and Michael—Gabriel actually passing several weeks in the Court of the King of Persia (Dan. x. 13)—and for many other servants of God who were seen in the likeness of the sons of men (Dan. x. 16, 18; Rev. xxii. 9) we also may well be content with a sojourn for a time under the same conditions. We must remember that "heaven" and "paradise" may not only be used to designate places, but the states or conditions of life therein. The scenes of paradise are, as far as can be inferred, those of this planet and its immediate surroundings, etherealised and made glorious by the new life and the extended powers of a higher stage of existence. To man these scenes are earth, beautiful indeed, but marred by the limitations, the weaknesses, the sins, of his material frame. To the true "Superman," man in the "spiritual body," the same fair scenes of earth may well be a thousandfold more fair; transformed by the new conditions of life into which he has entered. So heaven may well be not a strictly localised place, "a city with twelve gates," but the wider regions of the universe, made accessible under ever-advancing spiritual powers.

The experiences of mankind all down the ages, some of which it is my privilege to set forth in these pages, confirm this view in a striking manner. It would seem that for some time after death the spirit remains near the old familiar scenes, then, after a period more or less extended, the delights and privileges of the spirit life are more fully entered into, paradise thus gradually giving place to heaven, the spirit's final goal.

I have previously remarked that the idea of a series of spheres or heavens, the highest being the especial scene of God's more immediate presence, is common to nearly all the religions of the world and has its origin, almost certainly,

in the original revelation to mankind. It is certainly the idea that fills the mind of St Paul, and it is perfectly illustrated by the after-death life of Christ as demonstrated to the apostles, and in his teaching. Such information as can be obtained from the spirit messages of our own times confirms this idea in a remarkable way. There is a steady and practically unanimous testimony to the existence of a state of affairs to all intents and purposes identical with St Paul's "heavens" and Christ's "mansions." Returning spirits, communicating in various ways, broadly outline the existence of several spheres or "heavens" which they say surround the earth, forming a series of concentric envelopes, just as the atmosphere surrounds the earth. Like the air they are invisible to normal human vision, and being composed of matter *in an extremely rarefied form*, are imperceptible to our grosser material sense.

The existence of rings of extremely tenuous matter round the planet Saturn, the recent discoveries in connection with Radium, of forms of matter normally invisible and impalpable, the fact that the envelope of air surrounding our planet in which men, birds, and insects fly is also invisible, and the still more trenchant fact that the spiritual beings which at one moment can be seen, felt, and can exert great force, are the next invisible and impalpable to normal sight and touch, make it possible to conceive how such a condition of affairs can exist. The existence of such regions, or mansions, composed of rarefied matter, invisible and impalpable to normal sense, is no more wonderful and astonishing than the existence of a spiritual being normally invisible and impalpable, but capable of entering into relations with grosser matter. The existence of a normally invisible spirit land or abode is no more wonderful or incredible than the existence of its normally invisible inhabitants.

Modern spirit communications inform us that these several spheres are the scenes of varied life and activities,

and that similar spheres surround all inhabited planets, of which there must be many in the universe.

Concerning these spheres of habitation there is a general agreement of statement on the following points:—

1. That the earth-surface and the scenes of earth, together with the lower atmosphere, are comprised in the first sphere or stage of the spirit world.

2. That several other spheres exist beyond this first sphere.

3. That the occupants of the higher spheres can visit other parts of the stellar and planetary systems and can descend to the lower spheres whenever they please, but that the inhabitants of a lower sphere cannot ascend to a higher one at will.

4. That there are differing regions or realms in the spheres just as there are different rooms in the story of a house.

These statements are reasonable and in accordance with those of Christ and St Paul previously quoted, while they are in part confirmed by careful observations of the materialisation phenomena of modern times, as well as by the appearances of Christ after his resurrection.

It is quite certain from these observations and experiences that spiritual beings can enter into relations with matter of varying degrees of solidity and tenuity, life and experience being real and objective to them, both in the more tenuous matter of the spirit world and on the more solid surface of the earth. The life of the arisen is more real to the extended powers then possessed than is this mortal life on which we set such store.

It is worthy of note, as previously pointed out, that after Christ's ascension into heaven his outward appearance changes and becomes at once more glorious and of terrible majesty, as evidenced by the appearance to Paul on the way to Damascus, and by that to St John in the Isle of Patmos, but during the forty days of the paradise life he retains the well-known and beloved form and features and

assumes the dress in which he went in and out amongst men.

It is enough that the disciple be as his master, and the servant as his lord.

As the Lord had gone, by the same road shall we go, and this is the life everlasting, "that life and immortality" which it was the especial mission of Christ to bring to light.

Let us now briefly examine the terms, Eternal or Everlasting life, and immortality, so that we may be assured of what they mean. We are chiefly concerned with Eternal life and not with immortality, for immortality is the property of God alone as being without beginning and without end. This St Paul sees when he says (1 Timothy vi. 15, 16) :

I give thee charge in the sight of God, who only hath immortality, dwelling in the light which no man can approach unto.

Man is a created being, and therefore his future life cannot be described as "immortality," for this only is applicable to one without beginning. Sufficient for him if he persists, survives the change called death, and has Eternal life. Christ always describes this as "the life of the ages."

And in the world to come, Eternal life (ζωην αιωνιον, the life of the ages).—Luke xviii. 30.

This "life of the ages," therefore, is practically immortality in that it has no end.

Survival of bodily death *is not dependent on any creed or religious belief whatsoever*. It is a property inherent in human nature, as the result of God's creative act.

This is proved by the evidences of the return of the spirits of the departed of all nationalities, of varying religious beliefs, and of no religious belief at all, obtained through various forms of spirit manifestation.

Every man has in him a part of the Divine Spirit, the Spirit of God, the Lord and Giver of Life, who breathed into man the breath of life, and so created him a living soul (Gen. ii. 7). For that reason man's spirit does not die when "the earthly tabernacle of this flesh is dissolved." It is as inherent in human nature to enter the new life of the world to come on the death of the mortal body as it is to be born into this life. Careful observation in psychical research leads us to conclude also that this property of survival is not absolutely confined to the human race, but may extend to other orders of living creatures. This is intelligible when we consider that *all* life comes from the Living God, the Author and Giver of Life.

While it is certain that human survival, *per se*, is entirely independent of creed or moral or religious belief, it is equally certain that the happiness in that future state of existence, of all human beings who have attained an age or condition wherein they are responsible for their own actions, is largely dependent on conduct which is according to certain fundamental religious and moral principles. This is where religion and morality come into the case. In few words, survival, or the immediate life after death, is not dependent on either religion or morality, *but happiness and well-being in that life are*. Hence the importance of conduct.

Let's then the important now employ,
And live as those who never die.

This brings us to the fact that both good and bad men rise again, as Christ plainly indicates to us in his description of the Judgment (Matt. xxv. 31, 46), and also in his parable of Dives and Lazarus. Judgment follows resurrection immediately (Luke xvi. 23, 28).

For the righteous this resurrection life is unending, and is one of happiness and advancement. For the ungodly, those who have here deliberately lived wickedly and refused to acknowledge and worship the living God, it is a period of stern *discipline* (John v. 29), but with opportunities for

repentance, reparation, and amendment. Should this discipline be unheeded (a state of affairs almost inconceivable), then, finally, loss of human personality, by destruction or absorption, may result (the "second death"—Rev. ii. 6 ; xxi. 8), for He who creates can also destroy. To those who have carelessly neglected the earth life's opportunity it opens as a period of great loss and bitter regret, only to be made good slowly and painfully (Luke xvi. 27). Deliberate cruelty and injustice, the returning of evil for good, malice, and contemptuous disbelief in God and the spirit world, have the most to fear. For those who have had little chance in the mortal life, it is a time of further opportunity (Luke xii. 48). The idea of myriads of souls, who through accident of birth or bias of environment—the Congo savage or the young criminal born and bred in the crime and grime of a London slum—the idea that these have no further opportunity is unthinkable.*

I think heaven will not shut for evermore
 Without a watcher standing at the door,
 Lest some belated wanderer should come
 Heartbroken, asking just to die at home ;
 So that the Father shall at last forgive,
 And looking on His face, that soul shall live.
 I think there will be watchmen through the night,
 Lest any, afar off, turn them to the light.
 That He who loved us into life must be
 A Father infinitely fatherly.
 And, groping for Him, these shall find their way
 From outer dark, through twilight, into day. †

Yea, verily ! He who through the Christ gave us the divine parable of the Prodigal, assuredly shall never doom

* The *Pastor of Hermes*, a work written early in the second century (A.D. 130-150), indicates a belief that repentance, amendment, and restoration may come in the spirit world, while the writings of Papias (*circa* A.D. 150) and the Epistle of Ignatius refer to degrees both in the habitations and rewards of spiritual beings.

† Gerald Massey.

a soul, either here or hereafter, that shall turn to Him and cry : " Father, I have sinned against heaven and before Thee " ; such an one shall surely hear the gracious words : " This my son was dead and is alive again, was lost and is found " (Luke xv. 24).

VIII

OF THE TWO BODIES AND THE NATURE OF MAN

There is a natural body * and there is a spiritual body.—I COR. xv. 44.

THE belief in the duality of man's nature is one reaching back to the very dawn of civilisation. All peoples that have attained to any degree of progress have been convinced that man possessed not merely his mortal body, but something else which is a distinct entity, having the power of existing independently and apart from that body. This belief is well-nigh universal, and has ever been found not only among nations who have led the van of civilisation, but amongst those comparatively rude and savage.

It is the belief of Plato, set forth fully in his *Phædo*; Plato, the cultured Greek, the subtle thinker; of Cicero,† the illustrious Roman orator and man of letters—and again, it is the belief of the North American Indian, of no culture at all. It would be tedious to trace it through the various religious and philosophical systems of the last three thousand years, and it is not our intention to do so, but to come straight to the scriptural doctrine as set forth by Christ and his apostles. We first take Christ's testimony as the most authoritative.

* *Σωμα φυσικον*—the physical or grosser material body.

† How splendid is Cicero's glowing realisation of the truth of human survival will be apparent from his words in his treatise, *De Senectute* :

"For my own part I feel myself transported with the most ardent impatience to join the society of my departed friends. Nor is my earnest desire confined to those with whom I was formerly connected. I ardently wish to visit also those worthies of whose honourable conduct I have heard and read so much, or whose virtues I have commemorated in my writings. To this glorious assembly I am speedily advancing, and I would not be turned back in my journey even on the assured condition that my youth, like that of Pelias, might be again restored. O glorious day when I shall

ST MATTHEW X. 28 :

And fear not them which kill the body, but are not able to kill the soul.

Here Christ definitely distinguishes between the body and the soul of a man as between separate entities. Next in importance comes that of St Paul. As the result of his own experiences in conjunction with those of the apostles, together embracing personal intercourse with Christ before and after his Crucifixion, he states definitely that not only has man a natural (mortal) body, but that he also has a spiritual body. Here is set forth one of the deepest truths that can engage the attention of mankind.

The most profound thinkers of all ages have been convinced of the complex nature of man. Plato, in his *Phædo*, describes man as consisting of (mortal) body, soul, and spirit, and this is also practically the scriptural idea of man's nature. Plato's body, soul, and spirit correspond to the Greek *σωμα*, *ψυχη*, and *πνευμα*, and to the Latin *Corpus*, *mens* and *anima*. But Plato does not distinguish between *ψυχη* and *πνευμα*, nor does Christ, for the very good reason that life and soul are in man interdependent, and essential for a continuance of either material or spiritual existence. It will be seen that Christ uses the same word *ψυχη* to indicate animal life, and also the soul which survives bodily death. For note :

withdraw from this low and sordid scene to associate with the divine assembly of departed spirits, and not only with those whom I have just mentioned, but also with my dear Cato, that best of sons. It was my sad fate to lay his body on the funeral pyre, when by the course of nature I had reason to hope he would have performed that last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions to which he was assured I should one day follow him. If I seemed to bear his death with fortitude it was because I supported myself with the reflection that we should not long be separated."

There is nothing finer, and little to equal it, in the whole range of Christian literature.

MARK III. 4 ; LUKE VI. 9 :

Is it lawful on the Sabbath day to do good or to do evil, to save life ($\psi\upsilon\chi\eta$) or to kill ?

MARK VIII. 28 :

But fear not them which kill the body, but are not able to kill the soul ($\psi\upsilon\chi\eta$).

Obviously, therefore, when Christ describes the *soul* as surviving bodily death he describes *life* as surviving also, for he uses the same word for both, and he thus stamps with his authority the fact that life and the soul are bound up together and can exist apart from the grosser material or mortal body.

This living entity which can separate from the mortal body and still live is called by St Paul the Spiritual Body (1 Cor. xv. 44). Christ himself gave the most perfect manifestation of the spiritual body that the world has ever seen. As observed by the apostles during the great forty days, this spiritual body of Christ was a perfect replica of his material body ; it had exactly the same appearance, and his personality was identically the same as they had known before the Crucifixion, and yet his new body was not of the same nature as the old one, for now it could come into a room the doors being shut, it could appear out of the air, and vanish into the air.

Christ was perfect man. He was born of a woman, passed through infancy and childhood, and his mortal body was similar to ours. He was weary, felt the pangs of hunger and thirst ; he wept, he prayed to God as other men do (Matt. xxvi. 39), was exceedingly sorrowful ; groaned, his blood poured out from the wounds of nails and spear ; he cried to God in the hour of death (Matt. xxvii. 46), and finally died upon the cross as the others died, and in all things showed forth his perfect humanity. Therefore, as he died and rose again to life, so shall we ; as he during

earthly life had the spiritual body dwelling within the mortal, so have we ; as his mortal body died and his spiritual body survived, so will ours.

It is absolutely necessary to emphasise the perfect humanity of the Christ. It is the resurrection of "*the man, Christ Jesus*" that is of such vast interest and importance to mankind. To endeavour to make out that Christ's mortal body was in some way different to ours, his death different to ours, his resurrection different to ours, is to deal a deadly blow at the most precious manifestation of truth given to us by Christ, and at once to undermine its very chiefest interest and consolation. It is the glory and power of Christianity that Christ was *perfect man*, and that as he rose from the death of his mortal body, so shall we rise. Once concede that Christ's mortal body was different to ours, his death different to ours, his resurrection different to ours—that they were special, unique, privileged—*then immediately we cease to be like him*, and his manifestation of resurrection at once becomes no proof whatsoever that we shall rise again. This is so obvious as to be unanswerable.

It is almost unnecessary to say that it is the spiritual body which lives after death. The gross material body of our flesh rapidly decays and is resolved into its chemical constituents, "dust to dust, earth to earth, ashes to ashes," like the body of any other animal, or if it be cremated, it is burned to ashes and reduced to its elemental gases. The gross material body is dispersed, having fulfilled its use as a tenement for the spiritual body, and its rising again, when rotted or burned away, is not only a physical impossibility, but contrary to the natural law of the spiritual world. This is entirely in accordance with St Paul's teaching. "This mortal shall put on immortality." The natural body, worn out and done with, gives place to the spiritual body, "for flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. ; 2 Cor. v.).

The Lord's risen body, therefore, was the spiritual body ; in it, when materialised, he was tangible and visible, he spake, ate, and appeared in all things similar to his mortal body (*vide* Chapter XX.).

This spiritual body, or spirit body, is a real and effectual body, composed of matter in an extremely rarefied form, yet having substance, and so capable of entering into relations with grosser matter, and carrying human personality.

As Christ was *perfect man*, and of a reasonable soul and human flesh subsisting, we may expect to find the phenomena of his dual nature similar to those of other human beings. His mortal body is born of a woman, goes through the stages of infancy and childhood, hungers, thirsts, is weary, suffers, weeps, dies, just as that of other men, therefore when his spiritual body is seen after death we may expect to find this taking place with ordinary human beings, and we are not disappointed ; we find to our great comfort, phenomena identical in kind with those manifested by the arisen Christ. "That there is a natural body and there is a spiritual body" is true of all men, and true to-day as it was two thousand years ago. This great truth so perfectly exemplified in the person of Christ during his earthly life, and in that Resurrection which is the keystone of the Gospel arch, was clearly understood in the apostolic times and by the early Christians.

With very many persons it has in these days become relegated to the background and obscured, but the evidence which can be adduced will show that the experience of mankind to-day is the same as it was in the days of him who first brought life and immortality to light, and that evidence we shall now unfold.

IX

OF THE EXISTENCE AND OCCASIONAL MANIFESTATION OF MAN'S SPIRITUAL BODY DURING HIS "NATURAL"* OR MORTAL LIFE

The spirit of a man which is in him.—1 COR. ii. 11.

THE "Spiritual Body" is a replica of the mortal or physical body, and dwells within it during the existence of that body in the earth life. It is the ego, the personality, the living soul, the real man, and survives the death of the mortal body. It would seem from the description of those who have studied the phenomena of hypnotism—which is a well-established scientific fact—that there are times during deepest hypnotic trance when the observer obtains a glimpse of the Spiritual Body under conditions other and apart from the phenomena about to be described. Professor Gregory † says, in his work on animal magnetism :

When the sleeper has become fully asleep, so as to answer questions readily without awakening, there is almost always observed a remarkable change in the countenance, the manner, and the voice. On falling asleep at first he looks perhaps drowsy and heavy like a person dozing when overcome by fatigue, but when spoken to he usually brightens up, and although the eyes be closed, yet the expression becomes highly intelligent, quite as much so as if he saw. His whole manner seems to undergo a refinement which in the higher stages reaches a most striking point, insomuch that we see as it were before us a person of a much more elevated character than the same sleeper seems to be when awake.

It would seem as if the lower or animal propensities were laid to rest while the intelligence and the higher sentiments

* *I.e.* life in the grosser Material Body.

† Dr William Gregory, Fellow of the Royal Society of Edinburgh, Professor of Chemistry at the University of Edinburgh.

shine forth with a lustre which is undimmed by anything that is mean or common. This is particularly seen in women of natural refinement and high sentiments, but it is also seen in men of the same stamp, and more or less in all.

In the higher stages of mesmeric sleep the countenance often acquires the most lovely expression, surpassing all that the great artists have given to the Virgin Mary or to angels, and which may fitly be called heavenly, for it involuntarily suggests to our minds the moral and intellectual beauty which alone seems consistent with our views of heaven.

As to the voice, I have never seen one person in the true mesmeric sleep who did not speak in a tone quite distinct from the ordinary voice of the sleeper. It is invariably more soft and gentle. In the higher stages it has a character quite new, and in perfect accordance with the pure and lovely smile of the countenance which beams on the observer in spite of the closed eyes like a ray of heaven's own light and beauty. I speak here of what I have often seen. The sleeper in the mesmeric state has a consciousness quite separate and distinct from his ordinary consciousness, he is, in fact, if not quite a different individual, yet the same individual in a different and distinct phase of his being, and that phase a higher one.

This is in entire accordance with the indwelling of the Spiritual Body within the Material. The Material or Natural Body is asleep, and the Spiritual shines forth in all its majesty and loveliness.

From many carefully recorded observations it is shown that the Spiritual Body can and does at times leave its Material Tenement and manifest itself in a variety of ways. This temporary disassociation or excursion generally takes place under one of the following conditions:—

1. The approach of death.
2. Imminent peril or severe illness.
3. Strong mental emotion or longing.
4. Deep trance-like sleep.
5. Fixed purpose or design.

I say generally, for there are cases where the excursion and appearance are not governed by the above conditions.

Let us now begin to examine the evidence, well attested and investigated, for the separation and excursion on the approach of death, but *before* death has taken place.

One of the best authenticated instances, and there are many, is the well-known and oft-quoted case of Mrs Birbeck set forth fully in the *Proceedings of the Society for Psychical Research* (vol. i., page 122).

In 1789 Mrs Birbeck, wife of William Birbeck, banker, of Settle, and a member of the Society of Friends, was taken ill and died at Cockermouth while returning from a journey to Scotland, which she had undertaken alone, her husband and three children, aged seven, five, and four years respectively, remaining at Settle. The friends at whose house the death occurred made notes of every circumstance attending Mrs Birbeck's last hours, so that the accuracy of the several statements are beyond the doubtfulness of man's memory, or of any unconscious attempt to bring them into agreement with each other. One morning, between seven and eight o'clock, the relation to whom the care of the children had been entrusted, and who kept a minute journal of all that concerned them, went into their bedrooms as usual and found them all sitting up in bed in great excitement and delight. "Mamma has been here," they cried, and the little one said, she called "Come, Esther." Nothing could make them doubt the fact, and it was carefully noted down to entertain the mother when she came home. That same morning, as their mother lay on her dying bed at Cockermouth, she said, "I should be ready to go if I could but see my children." She then closed her eyes, to reopen them, as they thought, no more. But after ten minutes of perfect stillness she looked up brightly and said, "I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minutes were the same.

An almost exactly similar instance is given in Lee's *Glimpses of the Supernatural*, pages 64-66, but in this instance the distance covered is greater.

A lady and her husband who held a position of some distinction in India were returning home (A.D. 1854) after an

absence of fourteen years to join a family of young children, when she was seized in Egypt with an illness of the most dangerous character, and though carefully attended by an English physician and nursed with the greatest care grew so weak that little or no hope of her recovery existed. With that true kindness which is sometimes withheld by those about a dying bed she was properly informed of her dangerous state, and bidden prepare for the worst. Of a devout, pious, and reverential mind, she is reported to have made a careful preparation for her latter end, though no clergyman was at hand to administer the last sacrament or to afford spiritual consolations. The only point which seemed to disturb her mind after the delirium of fever, was a deep-seated desire to see her absent children once more, which she frequently expressed to those attending upon her. Day by day for more than a week she gave utterance to her longings and prayers, remarking that she would die happy if only this one wish could be gratified. On the morning of the day of her departure she fell into a long and heavy sleep, from which her attendants found it difficult to arouse her. During the whole period of it she lay perfectly tranquil. Soon after noon, however, she suddenly awoke, exclaiming, "I have seen them all. I have seen them. God be praised through Jesus Christ," and then slept again. Towards the evening, in perfect peace and with many devout exclamations, she calmly yielded up her spirit to God who gave it. Her body was brought to England and buried in the family burial place. The most remarkable part of this incident remains to be told. The children of the dying lady were being educated in Torquay under the supervision of a friend of the family. At the very time that their mother was asleep they were confined to the house by a severe storm of thunder and lightning. Two apartments on one floor, perfectly distinct, were then occupied by them as play and recreation rooms. All were thus gathered together. Not one of the children was absent. They were amusing themselves with games, books, and toys, in company of the nursemaid, who had never seen their parents. All of a sudden their mother, as she usually appeared, entered the larger room of the two; pausing, she looked for some minutes at each, smiled and passed into the next room, and then vanished away. Three of the elder children recognised her at once, but were greatly disturbed and impressed at her appearance, silence, and

manner. The younger and the nursemaid each and all saw a lady in white come into the smaller room and then slowly glide by and fade away.

The date of this occurrence, Sept. 10, 1854, was carefully noted, and it was afterwards found that the two events above recorded happened almost contemporaneously. A record of the event was committed to paper and transcribed on the fly-leaf of the family Bible, from which the above account was taken and given to the author of this book in the autumn of the year 1871 by a relation of the lady in question, who is well acquainted with the fact of her appearance at Torquay, and has vouched for the truth of it in the most distinct and formal manner. The husband, who was reported to have been of a somewhat sceptical habit of mind, was deeply impressed by the occurrence, and it is known to have had a very deep and lasting religious effect on more than one person who was permitted directly to witness it.

In both these cases there is the intense longing on the part of the mother to see her dear ones, then the trance-like sleep during which the excursion of the Spiritual Body is made, the latter being in each instance seen by several persons, and the time coinciding exactly, the death of the Mortal Body not taking place until some time afterward. But it is not at the approach of death only that these phenomena are observed. Some crisis of imminent peril or severe illness can also effect the separation and induce the excursion, and there are instances on record where this excursion has actually been the means of saving life by calling in aid. Very many instances of this separation under crisis are given in the *Proceedings of the S.P.R.* and elsewhere. Want of space compels me to confine the narrative to the recording of a few of those in which there are *several witnesses* of the apparition, or which happen to be in other ways particularly well attested.

We now come to an instance in which the exciting cause is an intense desire for counsel and help.

This case was thoroughly investigated by Messrs Gurney

and Myers, and is taken from *Phantasms of the Living* (vol. ii., page 239). There are two percipients.

The first account was sent by Mrs Elgee, 18 Woburn Road, Bedford. She describes how she and a lady friend were sleeping in a large room in an hotel at Cairo and how they carefully locked and barricaded the doors of their room, which was three stories above the ground, fearing robbers. She goes on to say :

I suddenly woke up from a sound sleep with the impression that someone had called me, and sitting up in bed, to my unbounded astonishment, by the clear light of early dawn coming in through the large window before mentioned, I beheld the figure of an old and valued friend whom I knew to be in England. He appeared as if most eager to speak to me, and I addressed him with, " Good gracious, how did you come here ? "

So clear was the figure I noted every detail of his dress, even to three onyx shirt studs he wore. He seemed to come a step nearer to me, when he suddenly pointed across the room, and on looking round I saw Miss D. sitting up in bed gazing at the figure with every expression of terror. On looking back my friend seemed to shake his head and retreated step by step slowly until he seemed to sink through that portion of the door where the settee stood.

Remembering that Miss D. had seemed to see the figure I determined to let the test of my vision be what she said to me on the subject.

Presently Miss D. looked about the room, and noticing the chair and bag (in place against the door) remarked that they had not been much use. I said, " What do you mean ? " and then she said, " Why, that man who has been in the room must have got in somehow."

She then proceeded to describe exactly what I myself had seen. I asked did she know who it was.

" No," said she, " I have never seen him before, or anyone like him." I said, " Have you ever seen a photograph of him ? " She said, " No." This lady was not told what I saw, yet she described exactly what we had both seen.

I was under the impression that my friend was dead. Such was not the case, for I met him four years later. Without

telling him of my experience I asked him if he could remember what he was doing on a certain night in November, 1864. After a little reflection he said, "Why that was the time I was so harassed trying to decide for or against the appointment offered to me. I sat over the fire quite late, trying to think what you would have advised me to do." Having told him the circumstances, I asked him if he had been aware of any unusual sensation. He said, none, only that he wanted to see me very much. A comparison of times, allowing for the difference between England and Cairo, showed that our experiences were simultaneous.

E. H. ELGEE.

Miss D., who is now Mrs Ramsey, of Cleveland Bassett, Southampton, confirms this as follows:—

I was wide awake. I was looking at the shadows of the poplar tree shaking on the wall when gradually they seemed to merge into a human form, which form took the shape not of an Arab, but of an English gentleman. Then the form glided into the room, advancing towards my chaperon and stretching out his arms as if in blessing, turned round and looked at me, and then vanished again into the shadows as it came. I do not remember feeling terrified, only awed. The face was so kind and human, only the moonlight made it look very white. The next morning I then told her it was not strange that I should look odd, for I had seen a ghost. She started violently, and asked me to tell her what I saw. I described it as best I could, and she said that she had seen it, too, and she knew it to be the form and face of a valued friend.

I should like to add that I have never before or after seen any kind of vision.

A similar experience is related by General Froment (*S.P.R. Proceedings*, vol. v., page 54), and there are many others.

The cause in both cases is very similar. In one there is a longing to consult with a dear friend, in the other intense longing for the old home.

We now come to a very carefully authenticated case, in which the excursion is made at will. It was investi-

gated by Mr Gurney, and is published in *Phantasms of the Living*, vol. i., pages 104-109.

Mr B. was well known to Mr Gurney, and described as a gentleman of a high character and good standing. He tells there how he made several excursions in the Spiritual Body, as a result of intense concentration and exertion of will power. These excursions are well evidenced, and have been carefully investigated.

The accounts are as follows :—

On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in a certain house situated at 22 Hogarth Road, Kensington, in which lived two ladies of my acquaintance, Miss L. S. V. and Miss E. C. V., aged respectively twenty-five and eleven years. I was living at this time in 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined that I would be there was one o'clock in the morning, and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and in the course of conversation, without any allusion to the subject on my part, the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied almost one o'clock in the morning.

The lady, at my request, wrote down a statement of the event and signed it. This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

Besides exercising my power of volition very strongly I put forth an effort which I cannot find words to describe, and was distinctly conscious of exercising some force of which I had not hitherto been acquainted, but which I can now at certain times set in motion at will.

S. H. B.

Miss Verity's account is as follows :—

January 18th, 1883.

On a certain Sunday evening at our house in Hogarth Road, I distinctly saw Mr B. in my room about one o'clock. I was perfectly awake, and much terrified. I awoke my sister by screaming, and she saw the apparition herself.

Three days after this I saw Mr B. I told him what had happened, but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory.

(Signed) L. S. VERITY.

In answer to Mr Gurney's inquiry, Miss Verity adds :

I have never before had any hallucination of the senses whatever.

Miss C. C. Verity says :

I remember the occurrence of the event described by my sister in the annexed paragraph, and her description is quite correct. I saw the apparition which she saw at the same time and under the same circumstances.

Miss A. S. Verity says :

I remember the evening quite clearly, my sister awoke me by calling me from an adjoining bedroom, and upon my going to her bedside they both told me they had seen S. H. B. standing in the room. The time was about one o'clock.

A. S. VERITY.

The gas was turned low, and the sisters describe the figure as being seen with far more clearness than a real

figure would have been, probably owing to its being self-luminous (*vide* chap. xvi.).

Here it will be noted the excursion is the result of intense will power and concentration of thought, and it is accomplished during the deep sleep of the Material Body. Mr B. never succeeded in manifesting himself in the Spiritual Body when awake. The fact that there were two witnesses at one and the same time make the reality of the appearance beyond all question. This experience is not unique, for Mr Moule relates a similar one in vol. iii., pages 420, 421, *Proceedings S.P.R.*

There are very many cases of this excursion of the ego on record both in ancient and modern times, and the volumes of the S.P.R. contain several. The most wonderful is that of Mademoiselle Sagée,* related in Dale Owen's *Footfalls on the Boundary of an Unseen World*, page 251.

Here is a good instance related by Mr Robert Kidd of Gray Street, Broughton Ferry :

A few years ago I had a shop on the High Street of Dundee—one door and one window, a cellar underneath, the entrance to which was at one corner of the shop. There was no way of getting in or out of the cellar but by that stair and trap-door in the corner. It was lighted from the street by glass, but to protect that there was an iron grating, which was fixed down. Well, I had an old man, a servant, named Robert Chester. I sent him a message one forenoon about twelve o'clock ; he was in no hurry returning. I remarked to my daughter, who was bookkeeper, whose desk was just by the trap-door, that he was stopping long. Just as I spoke he passed the window, came in at the door, carrying a large dish under his arm, went right past me, past my daughter, who looked at him, and went down into the cellar. After a few minutes, as I heard no noise I remarked what he could be about, and went down to

* This lady had to leave many situations, although highly competent, owing to the constant occurrence of this phenomenon, which was witnessed by scores of persons.

see. There was no Robert there. I cannot tell what my sensations were when I realised this ; there was no possibility of his getting out, and we both of us saw and heard him go down. Well, in about twenty minutes he re-passed the window, crossed the floor, and went downstairs exactly as in the first time. There was no hallucination on our part this time. My daughter is a clever, highly-gifted woman ; I am seventy eight years of age, and have seen a great deal of the world, a great reader, etc., etc., and not easily deceived or apt to be led away by fancy, and I can declare that his first appearance to us was a reality as much as the second. We concluded, and so did all his relations, that it portended his death, but he is still alive, over eighty years of age. I give this just as it occurred, without any exaggeration whatever.

I am well known about here, having filled many offices in Dundee, and have been twenty-five years a police commissioner, and five years a magistrate in this place, and am very well known to the Right Hon. C. Ritchie, and also to our county member.

St Augustine himself tells us, in Sermon 233, how he was twice seen in places far distant from those occupied by his corporeal body. This takes us back to the fifth century, while my own case brings the record practically up to present times. This extraordinary faculty of the projection or excursion of the ego has been manifested in my own person on many occasions during the last few years. Very many times have I been heard to come into the house, open the door of my study, pass upstairs, my footsteps being plainly audible. This has been heard both by my wife and children, and also by servants. On going to speak to me on these occasions they found no one there, but I invariably arrived a few minutes afterwards. At first I could scarcely believe these accounts, although the witnesses firmly protested their truth. On several occasions I have been seen where my corporeal body was certainly not present at the time. These experiences happened many times, as recorded in my journal, and almost invariably took place when I was hastening home or proceeding to some spot with

some fixed purpose in mind. The most remarkable and perfectly evidenced case occurred on Saturday, 21st October 1911. I had been visiting a parishioner, and left his house at East Wood, distant one and a quarter miles from my vicarage, about 7.30 P.M., and feeling tired and not well I hurried home. The night was dark and I did not meet a single person on the way. On arriving I found the servant and my little daughters in the house, they unbolted the front door to admit me, my wife being out in the village. The servant, Ida, at once asked me how I had got into the house a short time previously, and where I had gone to afterwards, the children also putting the same question.

I looked at them in astonishment, asking what they meant, and saying that I had not been in the house for a couple of hours or more. They then told me the following narrative. About twenty minutes before I arrived at the house they were all in the kitchen together. Ida was reading stories to them and my daughter Marjorie was drawing. Dorothy, my youngest daughter, began to cry. At this moment Ida, turning round, saw me walk down the passage and stand in the doorway leading into the kitchen, regarding them all intently. I had my tall hat on, and my long Inverness cloak, and she saw the glint of the light upon my spectacles. She at once cried: "Now, here's Pa," to Dorothy, thinking to stop her crying. My daughters at once looked at the doorway and saw me standing there with my tall hat and Inverness cloak on. All saw me then turn round and walk up the passage. At that moment the servant remembered that she had bolted the front door. Wondering how I had got into the house, they all proceeded to the front door, which they found bolted and locked, and also found that all the windows were fastened; the back door was also locked and bolted. I did not arrive at the house until about twenty minutes after they had thus seen me.

At the time they all saw me in the house I was more than a mile away, hurrying along Weston Lane in the dark, not thinking of home particularly, but feeling ill and tired, and trudging doggedly along desiring to get there as quickly as possible. I was wearing a tall hat and Inverness cloak, and had on my spectacles.

This experience is perfectly remembered by my daughters Marjorie and Dorothy, who have each written and signed an independent account of it.*

* Attempts have been made to explain away not only these excursions but all other modern psychic phenomena, and therefore, of course, all ancient ones also, *including those of the Old and New Testaments*, by the theory that they are creations of the subconscious mind of the observer, and that they are therefore subjective. Now, as several persons saw my apparition, at one and the same time, successively occupying different positions in space, it must have had objectivity of some kind. Again many apparitions of the deceased have been seen to open doors, *which have remained open*, to move objects, *which have remained displaced (q.v.)*, and have been felt to touch the observers, clearly showing a definite objectivity. *The subjective can never be objective.* While, therefore, this theory of the subconscious mind may explain some mental phenomena, it can never explain heavy and solid materialisations, movements of heavy objects, telekinesis (the movement of objects without contact), or any other physical and objective psychic phenomena.

Nor can it ever explain apparitions of deceased persons, especially those which give information unknown both to the percipient and also to the deceased in his or her mortal life, or which predict *future* events, afterwards accurately fulfilled.

X

CONCERNING APPEARANCES OF THE SPIRITUAL BODY SHORTLY AFTER DEATH

There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could only become universal by its truth. Those that never heard of one another could not have agreed upon a tale which nothing but experience could make credible.—Dr JOHNSON.

And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself.—I SAMUEL xxix. 14.

FROM the earliest times the conviction that the spirits of men have been seen at or shortly after death is one so widely diffused that it may be termed universal, and few can engage in a prolonged study of these phenomena without being convinced of their reality. These occurrences are so common that there is scarcely a family the members of which cannot relate something bearing upon the subject, and the evidence is so full that it becomes cumulative and overwhelming in its intensity. In a great number of the instances brought forward in this chapter there is more than one witness or percipient. Therefore the idea of illusion or subjective hallucination is out of the question, especially as in some cases details were observed in the figure which were previously *entirely unknown to the percipient*, while in other cases the Spiritual Body is both seen and heard at the same time by two or more witnesses, precluding all possibility either of illusion or mistake.

The fact that these apparitions often convey information unknown to the deceased when alive, and also to the percipient, and sometimes predict *future* events which are accurately fulfilled, and that this often occurs in cases where the deceased have been "dead" for many years (*vide* Chapters X. and XV.) is absolutely fatal to any theory

of subjective hallucination, or the operations of the subconscious mind, as has just been shown.

In the first case, I record my own experience and that of members of my own family. I have made a very careful investigation of the facts, and they have also been investigated by the S.P.R. I here give them as they are printed in the journal :

WESTON VICARAGE, nr. OTLEY, YORKSHIRE,
July 24, 1906.

On the night of January 10, 1879, I had retired early to rest. I awoke out of my first sleep to find the moon shining into my room. As I awoke, my eyes were directed towards the panels of a cupboard or wardrobe built into the east wall of my room, and situated in the north-east corner. As I gazed I suddenly saw a face form on the panels of the cupboard or wardrobe. Indistinct at first, it gradually became clearer until it was perfectly distinct as in life, when I saw the face of my grandmother. What particularly struck me at the moment and burnt itself into my recollection was the fact that the face wore an old-fashioned frilled or goffered cap. I gazed at it for a few seconds, during which it was as plain as the living face, when it faded gradually into the moonlight and was gone. I was not alarmed, but thinking that I had been deceived by the moonlight and that it was an illusion, I turned over and went off to sleep again. In the morning, when at breakfast, I began telling the experience of the night to my parents. I had got well into my story when to my surprise my father suddenly sprang up from his seat at the table, and leaving his food almost untouched hurriedly left the room. As he walked towards the door I gazed after him in amazement, saying to mother, "Whatever is the matter with father?" She raised her hand to enjoin silence. When the door was closed I again repeated my question. She replied, "Well, Charles, it is the strangest thing I have ever heard of, but when I awoke this morning your father informed me that he was awakened during the night and saw his mother standing by his bedside, and that when he raised himself to speak to her she glided away." This scene and conversation took place at about 8.30 A.M. on the morning of January 11. Before noon

we received a telegram announcing the death of my father's mother during the night.

We found that the matter did not end here, for my father was afterwards informed by his sister that she had also seen the apparition of her mother standing at the foot of her bed.

Thus this remarkable apparition was manifested to three persons independently. My apartment in which I saw the vision was at the other side of the house to that occupied by my parents, and was entirely separate and apart from their room, while my father's sister was twenty miles away. My father noted the time as 2 A.M., but I did not take note of the time, but have since been able to ascertain it closely in the following way. The house in which we lived at the time faces due south, and the window of the apartment faces also due south. On the night of January 10-11, 1879, the moon was on the meridian at 14 hours 19 minutes Greenwich mean time—*i.e.* 2 hours 19 minutes A.M. on January 11. When on the meridian the moon illuminates the back and the east and west walls of the apartment. I am certain that the east wall of the room was illuminated (for there I saw the face in the moonlight) and also the back of the room or north wall. The moon was therefore approximately on the meridian, and the time close on 2 A.M., thus confirming my father's observation in an unexpected manner. The death of my grandmother took place at 12.15, and it is certain from the above considerations that the apparition to myself and my father occurred nearly two hours *after* death.

My father died in 1885, but my mother is living and well remembers all the details. Her confirmatory letter is given below. In the case of the apparition to my aunt this did not take place until upwards of eighteen hours after death. I had not seen my grandmother for some years previous to her appearance to me.

It is absolutely certain that the apparition occurred to each of the three independent witnesses *after* the death, and that this case is therefore an unmistakable instance of apparitions of the dead and proof that the personality survives. I am prepared at any time to make this statement on oath.

(Signed) CHARLES L. TWEEDALE, F.R.S.A.,
Vicar of Weston.

The following are letters from my mother and uncle, which were enclosed with this account :

VICTOR PLACE, CRAWSHAWBOOTH, nr RAWTENSTALL,
LANCASHIRE, *June 22, 1906.*

I have carefully read my son's account of the strange appearance to him and my late husband, Dr Tweedale. I perfectly well remember the matter, my son telling us of what he had seen and my husband telling me of the apparition to him, also the telegram informing us of the death during the night.

I distinctly remember my husband also being informed by his sister of the appearance to her.

(Signed) MARY TWEEDALE.

WALKLEY, SHEFFIELD,
June 16, 1906.

DEAR NEPHEW,—With reference to this matter, I have great pleasure in giving you the following particulars.

I can vouch for the truth of these details, as she died at my house in Heckmondwike on Saturday morning, January 11, 1879, at 12.15 A.M. She was dying all day on Friday, January 10, and passed away soon after midnight, as above stated, according to the entry in my diary made at the time.

Between my wife and her mother a very close affection existed, and by a strange fate they both were confined to bed at the same time, the daughter daily expecting the birth of her child and the mother sick with what proved to be her last illness. The situation was a very pathetic one, as my wife only saw her mother once when I carried her helpless in my arms to her mother's bedside. When "Grandma" died, by the doctor's orders the news of her death was carefully kept from my wife.

On Saturday night she was left alone for a short time, when she saw her mother standing at the foot of the bed. The figure, beholding her distress, spoke to her, and then immediately vanished. This would be upwards of eighteen hours after Grandma had passed away, my wife being then in total ignorance of her mother's death. I and my daughter well remember her relating this experience to us in after life.

You ask me if the sketch you sent of the frilled cap seen by you is correct. Yes, remarkably so, and reproduces exactly the cap worn by your Grandmother Tweedale all the time she was ill and in which she died, so that your description of what you saw of her fully represents her appearance at the time she passed away. The above is a plain statement of the whole matter, and I can vouch for the truth in every particular, and shall be ready if required to affirm the same on oath.

(Signed) J. HODGSON.

This remarkable experience cannot be explained away by any of the usual anti-spiritual theories which invoke dormant telepathy, simple hallucination, collective hallucination, or local picture. There are three witnesses of the appearance, each entirely independent, and one is separated by a distance of twenty miles from the others.

The following is an impressive instance of the appearance of a dear friend. It is audible and visual, and is found in *S.P.R. Proceedings*, vol. v., page 413. Colonel — (who was well known to Messrs Gurney and Myers) there writes as follows :—

I am not a believer in ghosts or spirit manifestations. It has been my lot to sleep in well known, or rather well believed to be, haunted rooms. I have endeavoured to encounter "ghosts," spirits, or beings (if you like) from another world, but like other good things that one seeks for in life, without success. When I least expected it, however, I experienced a visitation so remarkable in its phenomena, so realistic in its nature, so supported by actual facts, that I am constrained, at the request of my friends, to put my experience into writing.

The narrator then describes how, nearly twenty-three years before, he had formed a friendship with two brother subalterns, J. P. and J. S., and how his intercourse with J. P. had been continued at intervals up to the time of the Transvaal War. When J. P. was ordered out on the staff, J. S. was already on the scene of action. Both had

now attained major's rank ; the narrator himself had left the service some years previously.

On the morning that J. P. was leaving London to embark for the Cape, he invited the narrator to breakfast with him at the Club, and they finally parted at the Club door.

" Good-bye, old fellow," he said, " we shall meet again, I hope."

" Yes," he said ; " we shall meet again."

I can see him now, as he stood, smart and erect, with his bright black eyes looking intently into mine. A wave of the hand as the hansom whirled him off, and he was gone.

The Transvaal War was at its height. One night, after reading for some time in the library of the Club, I had gone to my rooms late. It must have been nearly one o'clock before I turned into bed. I had slept, perhaps, several hours, when I awoke with a start. The grey dawn was stealing in through the windows, and the light fell sharply and distinctly on the military chest of drawers which stood at the further end of the room, and which I carried about with me everywhere during my service. Standing by my bed, between me and the chest of drawers, I saw a figure, which in spite of the unwonted dress—unwonted at least to me—and of a full black beard, I at once recognised as that of my old brother officer. He had on the usual khaki suit worn by officers on active service in Eastern climates. A brown leather strap, which might have been the strap of his field service glass, crossed his breast. A brown leather girdle, with sword attached on the left side and revolver case on the right, passed round his waist. On his head he wore the ordinary white pith helmet of the service. I noted all these particulars in the moment that I started from sleep and sat up in bed looking at him. His face was pale, but his bright black eyes shone as keenly as when, a year and a half before, they had looked upon me as he stood with one foot on the hansom bidding me adieu.

Fully impressed for the brief moment that we were stationed together at C——, in Ireland, or somewhere, and thinking I was in the barrack room, I said : " Hallo, P., am I late for parade ? " P. looked at me steadily and replied : " I'm shot."

" Shot ! " I exclaimed. " Good God, how and where ? "

" Through the lungs ! " replied P., and as he spoke his

right hand moved slowly up the breast, until the fingers rested over the right lung.

"What were you doing?" I asked.

"The General sent me forward," he answered, and the right hand left the breast to move slowly to the front, pointing over my head to the window, and at the same moment the figure melted away. I rubbed my eyes to make sure I was not dreaming, and sprang out of bed.

I felt sure that my old friend was no more, and what I had seen was only an apparition. But how to account for the voice, the ready and distinct answers? That I had seen a spirit, certainly something that was not flesh and blood, and that I had conversed with it, were alike indisputable facts. But how to reconcile these apparent impossibilities? The thought disquieted me, and I longed for the hour when the Club would open and I could get a chance of learning from the papers any news from the seat of war in the Transvaal. The hours passed feverishly. I was first at the Club that morning, and snatched greedily at the first paper. No news of the war whatever.

I passed the day in a more or less unquiet mood, and talked over the whole circumstances to an old brother officer, Colonel W——. He was as fully impressed as I was with the story of the appearance. The following morning I was again a solitary member of the Club, and seized with avidity the first paper that came to hand. This time my anxiety was painfully set at rest, for my eye fell at once on the brief lines that told of the battle of Laing's Nek, and on the list of killed, foremost among them all being poor J. P. I noted the time the battle was fought, calculated it with the hour at which I had seen the figure, and found that it almost coincided. From this simple fact I could only surmise that the figure had appeared to me in London almost at the very moment that the fatal bullet had done its work in the Transvaal.

Two questions now arose to my mind. First, as to proof that poor P. happened to wear that particular uniform at the time of his death—and whether he carried a beard—which I myself had never seen him wear. Second, whether he met his death in the manner indicated—viz. by a bullet through the right lung. The first facts I established beyond dispute about six months afterwards, through an officer who was at the battle of Laing's Nek, and who had been invalided home.

He confirmed every detail. The second fact, strangely enough, was confirmed by no less a person than J. S., more than a year after the occurrence, he having also left the Cape, the war being over. On asking J. S. if he had heard how poor P., our old brother officer, was shot, he replied: "Just here," and his fingers travelled up his breast, exactly as the fingers of the figure had done, until they rested on the very spot over the right lung.

I have set down the foregoing, without any attempt at embellishment, exactly as everything occurred.

We find from *The London Gazette* that the battle in which Major P. was killed began (according to General Colley's despatch) at 9.30 A.M. on 28th January 1881.

The battle opened by the artillery under Major Poole bombarding the heights. Afterwards, towards the end of the action, Major Poole took part in storming the heights. Under the deadly fire of the Boers they were repulsed, the dead lying in swathes where they fell, their white helmets having enabled the hidden enemy to mark them down with deadly precision. Major Poole and another officer were found lying dead, well in front of the men they were leading. The news of Major Poole's death first appeared in *The Observer* on Sunday, 30th January, and in *The Times*, *Telegraph*, and *Daily News* on Monday, 31st January:

Killed, Major Poole, Royal Artillery.

In this most interesting case there is a half compact. The friends saying: "We shall meet again." "Yes, we shall meet again." Appearances in fulfilment of a definite compact will be treated in another chapter.

It has often been said by those who scoff at these things that they invariably manifest themselves to persons in poor health and of weak nerves. As if to give this the lie it is remarkable that a large proportion of them, as in the above case, are witnessed by men in the naval and military professions, where rude health and good nerves are the rule and not the exception.

Medical men are usually gifted with keen observation and strong nerves, yet they are often percipients, as in the following narrative.

Here the appearance is of a remarkable type, and the dress such as is not associated with invalids or deathbeds. The spiritual body carried with it the details of its actual aspect and associations at the moment of death, all being accurately manifested. The appearance is mentioned to the uncle who notes the time, nothing being left to the percipient's imagination, and the times of the death and appearance coincide to a minute. No theory of hallucination will meet this case. Dr Rowland Boustead, of Caistor, thus tells the story, and says, moreover, that he never had any similar experience.

In September, 1847, I was playing at a cricket match and took the place of long field. A ball was driven in my direction which I ought to have caught but missed, and it rolled towards a low hedge. I and another lad ran after it. When I got near the hedge I saw the apparition of my brother-in-law, who was much endeared to me, over the hedge, dressed in a shooting suit with a gun on his arm. He smiled and waved his hand to me. I called the attention of the other boy to it, but he did not see it although he looked in the same direction. When I looked again the figure had vanished. I, feeling very sad at the time, went up to my uncle and told him of what I had seen, and he took out his watch and noted the time, ten minutes to one.

Note the sequel.

Two days after I received a letter from my father informing me of the death of my brother-in-law which took place at ten minutes to one. His death was singular, for on that morning he said he was much better and thought he would be able to shoot again. Taking up his gun he turned round to my father asking him if he had sent for me, as he particularly wished to see me. My father replied that the distance was so far and the expense too great to send for me, it being over one hundred miles. At this he put himself into a passion, and said that he would see me in spite of them all, for he did not care for expense or for distance. Suddenly a blood

vessel on his lungs burst and he died at once. He was at the time dressed in a shooting suit, and had his gun on his arm ! —*Proceedings S.P.R.*, vol. ii. 179.

Instances of the apparition of the spiritual body accompanied by other figures are rare, apart from the phenomena of materialisation, although I have had spontaneous cases of double materialisation and double apparition in my own vicarage of Weston, but the following is a well-attested case. One is here irresistibly reminded of the appearance of the spiritual bodies of Moses and Elias on the Mount of Transfiguration. This instance is very notable from the fact that not only are several figures seen, two of which are recognised, but they are seen by two percipients. It is impossible to explain this case by any theory of latent telepathy, or of subjective hallucination.

Philip Weld was the youngest son of Mr James Weld of Archer's Lodge, near Southampton, and a nephew of the late Cardinal Weld. (The chief seat of that ancient family is Lulworth Castle, in Dorsetshire.)

He was sent by his father, in 1842, to St Edmund's College, near Ware, in Hertfordshire, for his education.

It happened that on 16th April 1845 it was a playday or whole holiday. In the afternoon Philip, accompanied by one of the masters and some of his companions, went to boat on the river, and accidentally fell out into a very deep part, and, notwithstanding every effort that was made to save him, was drowned.

His corpse was brought back to the College, and the very Rev. Dr Cox (the president) was immensely shocked and grieved, he being very fond of Philip, but what was most dreadful to him was to have to break the sad news to the boy's parents. He scarcely knew what to do, whether to write by post or to send a messenger. At last he made up his mind to go himself to Mr Weld at Southampton. He set off the same afternoon, and passing through London reached Southampton the next day, and drove from thence

to Archer's Lodge, the residence of Mr Weld, but before entering the grounds he saw Mr Weld at a short distance from his gate walking towards the town.

Dr Cox immediately stopped the carriage, alighted, and was about to address Mr Weld when he prevented him by saying :

You need not say one word, for I know that Philip is dead. Yesterday afternoon I was walking with my daughter Katherine and we suddenly saw him. He was standing on the path on the opposite side of the turnpike road between two persons, one of whom was a youth dressed in a black robe. My daughter was the first to perceive them, and exclaimed : " Oh, papa, did you ever see anyone so like Philip ? " " Like him," I answered. " Why, it is him." Strange to say my daughter thought nothing of the circumstance beyond that we had seen an extraordinary likeness of her brother. We walked on towards these three figures. Philip was looking with a smiling, happy expression of countenance at the young man in a black robe, who was shorter than himself. Suddenly they all seemed to have vanished. I saw nothing but a countryman, whom I had before seen through the three figures, which gave me the impression that they were spirits. I, however, said nothing to anyone, as I was fearful of alarming my wife."

The reader may imagine how inexpressibly astonished Dr Cox was at these words. He asked Mr Weld if he had ever before seen the young man in the black robe at whom Philip was looking with such a happy smile. Mr Weld answered that he had never before seen him, but that his countenance was so indelibly impressed on his mind that he was certain he should have known him at once anywhere.

Dr Cox then related to the afflicted father all the circumstances of his son's death, which had taken place at the very hour in which he appeared to his father and sister, and they felt much consolation on account of the placid smile Mr Weld had remarked on the countenance

of his son, as it seemed to indicate that he had died in the grace of God, and was consequently happy.

Mr Weld went to the funeral of his son, and as he left the church after the sad ceremony looked round to see if any of the religious students at all resembled the young man he had seen with Philip, but he could not trace the slightest likeness in any of them.

About four months after, he and his family paid a visit to his brother, Mr George Weld, at Seagram Hall, in Lancashire. One day he walked with his daughter Katherine to the neighbouring village of Chipping, and after attending a service at the church called upon the priest.

It was a little time before the reverend father was at leisure to come to them, and they amused themselves meantime by examining the prints hanging on the walls of the room. Suddenly Mr Weld stopped before a picture which had no name that one could see written under it (as the frame covered the bottom) and exclaimed: "That is the person whom I saw with Philip, I do not know whose likeness this print is, but I am certain that it was that person whom I saw with Philip."

The priest entered the room a few moments afterwards, and was immediately questioned by Mr Weld concerning the print. He answered that it was a print of St Stanislaus Kostka, and supposed to be a very good likeness.

Mr Weld was very much moved on hearing this, for St Stanislaus was a Jesuit who died when quite young, and Mr Weld's father had been a great benefactor of that Order, also Philip had been led of late, by various circumstances, to a particular devotion of St Stanislaus.

Moreover, St Stanislaus is supposed to be the especial advocate of drowned men, as is mentioned in his life.

The reverend father instantly presented the picture to Mr Weld, who received it with great veneration, and kept it until death.

His wife valued it equally, and at her death it passed

into the possession of the daughter who saw the apparition at the same time as he did, and it is now in her possession.

In answer to an inquiry as to whether she ever had had any other hallucinations of the senses Miss Weld replied that the above was a totally unique experience (*Proceedings S.P.R.*, vol. ii. 182).

We now come to a case not only visual but audible, the sounds having a peculiar significance. It is furnished by Colonel —, a well-known Irish gentleman. We are not allowed to publish his name, but it is well known to the S.P.R. officials. He writes from Arthur's on 1st March 1885 (*Proceedings S.P.R.*, vol. iii. 92).

Some sixteen years since Mrs — said to me: "We have some people staying here all next week. Do you know any person I could get to sing with the girls?" I suggested that my gun-maker, Mr X., had a daughter with a fine voice who was training as a public singer, and that if she, Mrs —, liked I would write to X. and ask if he would allow her to come down and spend a week with us. On my wife's approval I wrote, and Miss X. came down for a week and then left. As far as I know Mrs — never saw her again. Shortly after that I called on X., thanked him for allowing his daughter to come to us, and said we were all much pleased with her. X. replied, "I fear you have spoiled her, for she says she never passed so happy a week in her life." Miss X. did not come out as a singer, but shortly after married Mr Z., and none of us ever saw her again. Six or seven years passed away, and Mrs —, who had long been ill, was dying, in fact she did die the following day. I was sitting at the foot of her bed talking over some business matters that she was anxious to arrange, being perfectly composed and in thorough possession of her senses, in fact she was right, and my solicitor, who advised that the step she wanted to be taken was unnecessary, was wrong. She changed the subject, and said, "Do you hear those voices singing?" I replied that I did not, and she said, "I have heard them several times to-day, and I am sure they are the angels welcoming me to Heaven, but," she added, "it is strange there is one voice among them I am sure I know

and cannot remember whose voice it is." Suddenly she stopped and said, pointing straight over my head, "Why, there she is in the corner of the room, it is Julia X., she is coming on, she is leaning over you, she has her hands up, she is praying, do look, she is going." I turned but could see nothing. Mrs — then said, "She is gone." All these things I imagined to be the phantasies of a dying person.

Two days afterwards, taking up *The Times* newspaper, I saw recorded the death of Julia X., wife of Mr Z. I was so astounded, that in a day or two after the funeral I went up to — and asked Mr X. if Mrs Z., his daughter, was dead. He said, "Yes, poor thing, she died of puerperal fever. On the day she died she began singing in the morning, and sang, and sang until she died."

I now wrote Mr Z. telling him shortly what I have now written at length. Mr Z.'s answer was that I had described so accurately the scene of his wife's death that he would like to see me, he was coming up to London the week after and would I call.

Colonel —, in a subsequent letter, says Mrs — died February 3rd, 1874, at about four in the evening. Mrs Z. (Mrs Webley) died February 2, 1874, at six or thereabouts in the morning. I saw Mr Gurney, who carefully investigated this case, and received the following confirmatory letter from Mr Webley, the Mr Z. of the above account.

84 WENMAN STREET, BIRMINGHAM,

May 18, 1885.

DEAR SIR,—In reply to your letter I shall be happy to give you the information asked for. My wife died on February 2, 1874, at about 5.30 A.M. The last hours of her life were spent in singing, and beautiful as her voice was, I never before heard it so exquisitely beautiful as then.

Yours sincerely,

HENRY WEBLEY.

Some similar experience must have been in the mind of Dr Young when he wrote :

The Chamber where the good man meets his fate
Is privileged above the common walks of virtuous life
Quite in the verge of heaven.

There are many cases where beautiful music and voices are heard, one, as will be afterwards related, occurring in my own house, but few in which both voice and features are recognised, and this is especially remarkable.

The following peculiarly interesting experience of a noted judge and lawyer, Sir Edmund Hornby, late Chief Judge of the Supreme Consular Court of China, and Japan, who describes himself as "a lawyer by education, family and tradition, wanting in imagination and no believer in miracles," is taken from *The Nineteenth Century* for July, 1884. Sir Edmund first narrates how it was his custom at Shanghai to allow reporters to come to his house to get his written judgments for the next day's paper, and he goes on to say:

They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and I imagine had a history. In appearance he was also peculiar. I only knew him as a reporter, and had no other relations with him. On the day when the event occurred, in 1875, I went to my study an hour or two after dinner, and wrote out my judgment. It then was about half-past eleven. I rang for the butler, gave him the envelope, and told him to give it to the reporter who should call for it. I was in bed before twelve. I am a very light sleeper, and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed—a French one—faced the fireplace; on the mantelpiece was a clock, and the gas in the chandelier was turned down, but only so low as to admit of my seeing the time of the night, for—waking easily and frequently—I often smoked a cigarette before I went to sleep again, and always desired to know the hour.

I had gone to sleep, when I was awakened by hearing a tap at the study door, but thinking it might be the butler—looking to see if the fire were safe and the gas turned off—I turned over with the view of getting to sleep again. Before I did so I heard a tap at my bedroom door. Still thinking it might be the butler, who might have something to say, I said,

"Come in." The door opened, and, to my surprise, in walked Mr ——. I sat up and said, "You have mistaken the door; but the butler has the judgment, so go and get it." Instead of leaving the room he came to the foot edge of the bed. I said, "Mr —, you forget yourself! Have the goodness to walk out directly. This is rather an abuse of my favour." He looked deadly pale, but was dressed in his usual dress, and was certainly quite sober and staid, "I know I am guilty of an unwarrantable intrusion, but finding you were not in your study I have ventured to come." I was losing my temper, but something in the man's manner disinclined me to jump out of bed to eject him by force. So I said simply: "This is too bad, really; pray leave the room at once." Instead of doing so, he put one hand on the footrail and gently, as if in pain, sat down on the foot of the bed. I glanced at the clock and saw that it was about twenty minutes past one. I said, "The butler has had the judgment since half-past eleven; go and get it." He said, "Pray forgive me; if you knew all the circumstances you would. Time presses. Pray give me a *précis* of your judgment, and I will take a note in my book of it," drawing his reporter's book out of his breast pocket. I said, "I will do nothing of the kind. Go downstairs, find the butler, and don't disturb me—you will wake my wife; otherwise I shall have to put you out." He slightly moved his head. I said, "Who let you in? Are you drunk?" He replied, "No, and never shall be again; but I pray your lordship give me your decision, for my time is short." I said, "You don't seem to care about *my* time, and this is the last time I will ever allow a reporter in my house." He stopped me short, saying, "This is the *last* time I shall ever see you anywhere."

Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in as few words as I could. He seemed to be taking it down in shorthand; it might have taken two or three minutes. When I finished, he rose, thanked me for excusing his intrusion and for the consideration I had always shown him and his colleagues, opened the door, and went away. I looked at the clock; it was on the stroke of half-past one.

Lady Hornby now awoke, thinking she had heard talking; and I told her what had happened, and repeated the account when dressing next morning.

I went to the court a little before ten. The usher came into my room to robe me, when he said, "A sad thing happened last night, sir. Poor —— was found dead in his room." I said, "Bless my soul! What did he die of, and when?" "Well, sir, it appears he went up to his room as usual at ten to work his papers. His wife went up about twelve to ask him when he would be ready for bed. He said, 'I have only the judge's judgment to get ready, and then I have finished.'" As he did not come, she went up again, about a quarter to one, to his room and peeped in, and thought she saw him writing, but she did not disturb him. At half-past one she again went to him and spoke to him at the door. As he did not answer she thought he had fallen asleep, so she went up to rouse him. To her horror he was dead. On the floor was his notebook, which I have brought away. She sent for the doctor, who arrived a little after two, and said he had been dead, he concluded, about an hour." I looked at the notebook. There was the usual heading:

"In the Supreme Court, before the Chief Judge.

"—— v. ——.

"The Chief Judge gave judgment this morning in this case to the following effect"—and then followed a few lines of undecipherable shorthand.

I sent for the magistrate who would act as coroner, and desired him to examine Mr ——'s wife and servants as to whether Mr —— had left his home, or could possibly have left it without their knowledge, between eleven and one the previous night. The result of the inquest showed he died of some form of heart disease, and had not, and could not have left his house without the knowledge of at least his wife, if not of his servants. Not wishing to air "my spiritual experience" for the benefit of the Press or the public, I kept the matter at the time to myself, only mentioning it to my Puisne judge and to one or two of my friends; but when I got home to tiffin I asked my wife to tell me as nearly as she could remember what I had said to her during the night, and I made a brief note of her replies and of the facts.

[Lady Hornby has kindly confirmed the above facts as far as she was cognizant of them.]

I may add that I had examined the butler in the morning

—who had given me back the MS. in the envelope when I went to the court after breakfast—as to whether he had locked the door as usual, and if anyone could have got in. He said that he had done everything as usual.

The reporter's residence was about a mile and a quarter from where I lived, and his infirmities prevented him from walking any distance except slowly; in fact, he invariably drove.

The fact that the apparition *opened the door*, and also spoke and carried on an *intelligent conversation bearing on the situation*, is to be particularly noted as showing objectivity and personality.

The next case is interesting as a further evidence that animals have as distinct a perception of apparitions as human beings have. In fact in many instances their perception appears to be superior to that of the average human being. It is taken from the journal of the S.P.R.

The narrator writes :

Here is the account of the phenomenon of which all our family were witnesses. It was at St Petersburg in 1880, when we were living in Pouchkarska Street. One evening in May, about six o'clock, my mother was in the drawing-room with five children, of whom I was the eldest, being about sixteen. All of a sudden the children's play ceased, and the general attention was directed to our dog "Moustache," who, barking furiously, rushed towards the stove. We all glanced in the same direction and saw on the surface of the large china stove a little boy of about five years of age, in his shirt, whom we recognised as André, the son of our dairymaid. The apparition left the stove, passed over the heads of all of us, and vanished through the open window. During the whole time the dog never left off barking with all his might, and ran and barked as he followed the movements of the apparition. A little later our dairymaid came to our house and informed us that her son André had just died—probably at the moment when we saw him appear.

The validity and utility of prayers for the dead has often given rise to bitter controversy in the Churches.

Here is a case contributed by the well-known Russian scientist, the Hon. Alexander Aksakof (*Proceedings S.P.R.*, vol. vi., page 355), bearing upon the question :

THE PÉRÉLIGUINE CASE

Document I.—Copy of report of sitting held November 18th, 1887, in the house of M. Nartzeff, at Tambof, Russia.

Present : M. A. Nartzeff [landed proprietor, belonging to the Russian nobility, in the Government of Tambof] ; Madame A. Slepzof ; Madame Ivanof ; M. N. Touloucheff [official physician of the Municipality of Tambof].

The sitting began at 10 P.M. at a table placed in the middle of the room, by the light of a night-light placed on the mantel-piece. All doors closed. The left hand of each was placed on the right hand of his neighbour and each foot touched the neighbour's foot, so that during the whole of the sitting all hands and feet were under control. Sharp raps were heard in the floor, and afterwards in the wall and the ceiling, after which the blows sounded immediately in the middle of the table, as if someone had struck it from above with his fist ; and with such violence, and so often, that the table trembled the whole time.

M. Nartzeff asked, "Can you answer rationally, giving three raps for yes, one for no ?" "Yes." "Do you wish to answer by using the alphabet ?" "Yes." "Spell your name." The alphabet was repeated, and the letters indicated by three raps—"Anastasie Péréliguine." "I beg you to say now why you have come and what you desire." "I am a wretched woman. Pray for me. Yesterday, during the day, I died at the hospital. The day before yesterday I poisoned myself with matches." "Give us some details about yourself. How old were you ? Give a rap for each year." Seventeen raps. "Who were you ?" "I was housemaid. I poisoned myself with matches." "Why did you poison yourself ?" "I will not say. I will say nothing more."

(Signed) A. SLEPZOF, N. TOULOCHEFF,
A. NARTZEFF, A. IVANOF.

I certify that this copy is in complete accordance with the original.

A. NARTZEFF.

Document II.—The undersigned, having been present at the

sitting of November 18th, 1887, at the house of M. A. N. Nartzeff, hereby certify that they had no previous knowledge of the existence or the death of Anastasie Péréliguine, and that they heard her name for the first time at the above-mentioned sitting.

N. P. TOULOUCHEFF, ALEXIS NARTZEFF,
A. SLEPZOF, A. IVANOF.

TAMBOF, *April 6th*, 1890.

Document III.—Letter of Dr Touloucheff to M. A. Aksakof.

April 15th, 1890.

SIR,—At the sitting held at M. Nartzeff's house, November 18th, 1887, we received a communication from an intelligence giving the name of Anastasie Péréliguine. She asked us to pray for her, and said that she had poisoned herself with lucifer matches, and had died on the 17th of that month. At the first moment I did not believe this; for in my capacity as physician of the municipality I am at once informed by the police of all cases of suicide. But since Péréliguine had added that her death had taken place at the hospital; and since at Tambof we have only one hospital, that of the "Institutions de Bienfaisance," which is in no way within my official survey, and whose authorities, in such cases as this, themselves send for the police or the magistrate;—I sent a letter to my colleague, Dr Sundblatt, the head physician of this hospital. Without explaining my reason I simply asked him to inform me whether there had been any recent case of suicide at the hospital, and, if so, to give me the name and particulars. I have already sent you a copy of his reply, certified by Dr Sundblatt's own signature. The original is at M. Nartzeff's house, with the protocols of the sittings.

N. TOULOUCHEFF.

TAMBOF, RUE DE SÉMINAIRE.

Document IV.—Copy of Dr Th. Sundblatt's letter to Dr Touloucheff.

November 19th, 1887.

MY DEAR COLLEAGUE,—On the 16th of this month I was on duty; and on that day two patients were admitted to the hospital, who had poisoned themselves with phosphorus. The

APPEARANCES SHORTLY AFTER DEATH III

first, Vera Kosovitch, aged 38, wife of a clerk in the public service . . . was taken in at 8 P.M. ; the second, a servant in the insane ward [a part of the hospital], Anastasie Péréliguine, aged 17, was taken in at 10 P.M. This second patient had swallowed, besides an infusion of boxes of matches, a glass of kerosine, and at the time of her admission was already very ill. She died at 1 P.M. on the 17th, and the post-mortem examination has been made to-day. Kosovitch died yesterday and the post-mortem is fixed for to-morrow. Kosovitch said that she had taken the phosphorus in an access of melancholy, but Péréliguine did not state her reason for poisoning herself.

TH. SUNDBLATT.

With reference to these two cases, I have personally received similar requests for prayer on several occasions from the departed in the presence of other witnesses, and we have also had an instance in our own house of an animal perceiving an apparition.

Similar requests for prayer have been received by many other investigators. There is abundant evidence to show that the departed are in some instances helped and enabled to make their first advance in the spirit world not so much by angel ministry as by the sympathy, forgiveness, and prayer of those still in this mortal life.

The following case, sent to the Society by Rev. G. M. Sandy, Vicar of West Ward, near Wigtown, is an instance of the apparition of one cleric to another, and was brought to the Society's notice by the Bishop of Carlisle, one of its vice-presidents (*Proceedings S.P.R.*, vol. v., page 409).

When at Loweswater I one day called upon a friend who said, "You do not see many newspapers, take one of those lying there." I accordingly took up a newspaper bound with a wrapper, put it into my pocket and walked home. In the evening I was writing, and wanting to refer to another book, went into another room where my books were. I placed the candle on a ledge of the bookcase and found the passage I wanted, when happening to look towards the window, which was opposite to the bookcase, I saw through the window the face of an old friend whom I had known well at Cambridge,

but had not seen for ten years or more, Canon Robinson (of the Charity School Commission). I was so sure I saw him that I went out to look for him, but could find no trace of him. I went back into the house and thought I would take a look at my newspaper. I tore off the wrapper, unfolded the paper, and the first piece of news that I saw was the death of Canon Robinson !

Mr Sandy further writes :

In reply to your note, October 6, I may state with regard to the narrative I detailed to the Bishop of Carlisle, that I saw the face looking through the window by the light of a single Ozokerit candle placed on the ledge of the bookcase, which stood opposite the window, that I was standing with the candle by my side, reading from a book to which I had occasion to refer, and raising my eyes as I read, I saw the face clearly and distinctly, ghastly pale, but with the features so marked and so distinct that I recognised it at once as the face of my most dear and intimate friend, the late Canon Robinson, who was with me at school and at College. Almost immediately after, fully persuaded that my old friend had come to pay me a surprise visit, I rushed to the door, but seeing nothing called aloud, searched the premises most carefully, and made inquiry as to whether any stranger had been seen near my house, but no one had been heard or seen. When I last saw Canon Robinson he was apparently in perfect health, much more likely to outlive me than I him, and before I opened the newspaper announcing his death I had not heard or read of his illness or death, and there was nothing in the passage of the book I was reading to lead me to think of him.

One often hears the expression, Why do not these things appear in broad daylight instead of in dim, uncertain night, or by the feeble rays of the moon ? As a matter of fact, the appearance sometimes *does* take place in broad daylight, as proved by many of the experiences of myself and family, and even in *bright sunshine*, as will be apparent from the following carefully attested case (*Proceedings S.P.R.*, vol. v., page 93).

The following narrative is abridged from *Temple Bar* for December, 1882. The writer is the Rev. Gerard Lewis, of St Paul's Vicarage, Margate, who in a letter to Mr Podmore, dated 30th December 1882, says :

I have nothing to add to my true ghost story in *Temple Bar*. I should not like the young man's name to be published, but will give it you in confidence. As to dates, he died on Thursday, September 19, 1876. I saw his appearance on Sunday, September 22, and officiated at his funeral on Wednesday, September 25.

My wife's mother had in her service a coachman named P., with one son, James Henry P., who had been brought up by friends at a distance and was apprenticed to a trade in London. It was a hot and bright afternoon in summer, and, as if it were only yesterday, I remember perfectly well walking down the bright, broad street in the bright afternoon. I had to pass the house of P. I remarked, indeed, that all his window blinds were drawn carefully down, as if to screen his furniture, of which his wife was inordinately proud, from the despoiling blaze of the sun. I smiled inwardly at the thought. I then left the road, stepped on to the side pavement, and looked over the area rails into the front court below. A young man dressed in dark clothes and without a hat, and apparently about twenty years of age, was standing at the door beneath the front steps. On the instant, from his likeness to my friend P., I recognised his son. We both stood and looked very hard at each other. Suddenly, however, he advanced to that part of the area which was immediately below where I was standing, fixed on me a wide, dilated, winkless sort of stare, and halted. The desire to speak was evidently legible on his face, though nothing audible escaped from his lips. But his eyes spoke, every feature in his countenance spoke, spoke as it were a silent language in which reproach and pain seemed equally intermingled. At first I was startled, then I began to feel angry. "Why," I said to myself, "does he look at me in that manner?" At last, annoyance prevailing over surprise, I turned away with a half-muttered thought: "He certainly knows me and yet he has not the civility to salute me."

On Wednesday it was my turn to officiate at the local

cemetery. On my asking who was to be buried, I was told that it was a young man from my quarter of the town, who had died of consumption. I cannot give the reason, but immediately I felt startled and ill at ease. It was not that I had the least suspicion that anything extraordinary was about to happen. I had quite forgotten young P. The feeling which I think was uppermost in my mind was annoyance at the fact that anyone should have died of such a slow disease in my parish, but without my knowledge. I asked without delay for the Registrar's certificate. My eyes fell on the words: "James Henry P., aged 21 years." I could scarcely believe my own senses. I lost but little time before calling on P. and his wife. I found the latter at home, and what she had to say only made me more uncomfortable still. During the last three months of his life, which he spent under his father's roof, he had often wondered that I did not come to see him. His longing for an interview with me had been most intense, and every time he saw me pass the house without going in he had both felt and expressed a keen disappointment. In fact, he died terribly in earnest, wishing in vain to the last that I would come. The thought pierced me through and through. I had not gone to him but he had come to me. And yet I would have gone if I had but known. James Henry P. died on the Thursday before the Sunday on which I had seen him. He died, too, in the front room on a level with the area into which its window opened. He had also lain there till the Wednesday following awaiting burial. His corpse then was lying in that very room on that very Sunday, and at that very moment, too, when I had seen his living likeness in the area outside. Nobody, I found, had passed through the area that day. The door there had been locked and unused all the Sunday, and even the milkman, the only person who called, had come by the front steps, while P. and his wife were the only inmates of the house at the time.

In reply to the author's inquiry, Mr Lewis says :

ST PAUL'S VICARAGE, MARGATE,
September 5, 1906.

I have no connection with the Psychical Research Society ; they asked for permission to republish my story, which I

gave them. I only know that my story is a true experience, and while stating facts I hazard no explanation.

Yours faithfully,

GERARD LEWIS.

Here is what had been wanted, an apparition in daylight, and not merely so, but in bright, hot sunshine (*cf.* Acts xxvi. 13). I have personally experienced many psychic phenomena in broad daylight and bright lamplight, as have the members of my family and my servants.

The following very remarkable account (note the materialised *wound*, John xx. 20) is taken from the journal of the Rev. John Wesley, and was related by the lady herself:—

Some years ago I was addressed in the way of marriage by a Mr Richard Mercier, then a volunteer in the Army. When the regiment left Charleville he promised to return in two months and marry me. He went to England, his father having bought him a cornetcy in the horse, and there purchased many articles for the wedding, and returning to Ireland let us know that he would be at our house in a few days. On this the family was busied to prepare for his reception and the ensuing marriage when one night, my sister Mary and I being asleep in our bed, I was awakened by the sudden opening of the side curtains, and starting up, saw Mr Mercier standing by the bedside. He was wrapped in what seemed to be a loose sheet, and had a napkin, folded like a nightcap, on his head. He looked at me very earnestly, and lifting up the napkin showed me the left side of his head, bloody, and covered with brains, the room meantime being quite light. My terror was excessive, which was increased by his stooping over the bed and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance he gently withdrew his arms and ascended through the ceiling. When I could speak I told them what I had seen. A day or two after news came that Cornet Mercier, going into Christ Church, Dublin, just after the bells had been ringing, and standing under the bells, one of them, which had been turned bottom upwards, suddenly turned again, struck the left side of his head, and killed him on the spot.

In this remarkable case the apparition was evidently *ully materialised*, as shown by the drawing of the curtains and the embracing of the lady, the power evidently being largely drawn from the sleeping form of the sister by her side (Chapter XX.).

The spiritual body seems to possess a peculiar radiance of its own (Chapter XVII.), and at times emits a light and is, apparently, self-luminous. Of this we shall give numerous examples in the course of this work. In some instances the light of a match has overpowered it and caused it to become invisible, only to reappear again when the match burnt out.

One of the latest scientific discoveries may cast some light on the reason why apparitions are not seen more frequently in the daytime. It has been conclusively proved by Marconi, the inventor of wireless telegraphy, that his apparatus with a given power will project a message one-third as far again over regions of the earth which are immersed in the darkness of the night as over those illuminated by the sun's rays, the light having some peculiar effect either upon the conductivity of the atmosphere or the electrical vibrations themselves. Whatever may be the true explanation, the marked retardation of the message by daylight is an established fact.

In like manner it would appear that light retards the manifestation of the Spiritual Body. Unable to prevent such, it can, and does, add considerably to the difficulty attending the same, hence the greater frequency of apparitions, and other psychical manifestations in a subdued light.* One is also reminded that darkness, or a light of feeble actinic power, is necessary for the development of the photographic image impressed upon the sensitive plate,

* It is to be noted that Christ's first appearance to Mary Magdalene was in the early morning, just at dawn (Matt. xxviii. 1), and his appearance on the way to Emmaus was "towards evening" (Luke xxiv. 29).

and that many chemical combinations have to be effected in the dark, while it is a matter of common experience that phenomena, the objective reality of which is beyond question, are invisible to normal vision in the presence of superior luminosity. Therefore, to the scientist who knows these things, the fact that light should, in many cases, prove a hindrance to either the manifestation, or the visualising, of the Spiritual Body, is one entirely in agreement with his experience of other phenomena which are verified in accordance with the experimental method.

XI

OF APPEARANCES OF THE SPIRITUAL BODY LONG AFTER DEATH

And there appeared unto them two men, which were Moses and Elias, talking with him.—MATTHEW xvii. 3.

WE now come to another class of appearances of the Spiritual Body, which are even more impressive than those previously described. Obviously the longer the period that has elapsed since the death of the Mortal Body, the stronger the evidence for continuity of existence. There are many collective cases on record in which two or more percipients see the figure. Let us first take a typical case with but one (*Proceedings S.P.R.*, vol. v., page 416). Here the percipient was an entire stranger to the deceased, but identifies the appearance by the description of those who knew him in life, and also by his photograph.

It is sent by Mr John E. Husbands, Melbourne House, Town Hall Square, Grimsby, who thus writes :

September 15th, 1886.

DEAR SIR,—The facts are simply these. I was sleeping in an hotel in Madeira in January, 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt someone was in my room. On opening my eyes I saw a young fellow about 25, dressed in flannels, standing at the side of my bed and pointing with the first finger of the right hand to the place I was lying. I lay for some seconds to convince myself of someone being really there. I then sat up and looked at him. I saw his features so plainly that I recognised them in a photograph which was shown me some days afterwards. I asked him what he wanted. He did not speak, but his eyes and hand seemed to tell me I was in his place. As he did not answer I struck out at him with my fist as I sat up, but did not reach him, and as I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes upon me all the time.

Upon inquiry I found that the young fellow who appeared to me died in that room I was occupying.

If I can tell you anything more I shall be glad to, if it interests you.

JOHN E. HUSBANDS.

The following letters are from Miss Falkner, of Church Terrace, Wisbech, who was resident at the hotel when the above incident happened.

October 8th, 1886.

The figure that Mr Husbands saw while in Madeira was that of a young fellow who died unexpectedly several months previously in the room which Mr Husbands was occupying. Curiously enough Mr Husbands had never heard of him or of his death. He told me the story the morning after he had seen the figure, and I recognised the young fellow from the description. It impressed me very much, but I did not mention it to him or anyone. I loitered about until I heard Mr Husbands tell it to my brother. He left Mr Husbands, and we said simultaneously, "He has seen Mr D——." No more was said for some days, then I abruptly showed him the photograph. Mr Husbands said at once, "That is the young fellow who appeared to me the other night, but he was dressed differently," describing a dress he often wore—a cricket or tennis suit, fastened at the back with a sailor's knot. I must say that Mr Husbands is a practical man, and the very last one would expect a spirit to visit.

K. FALKNER.

This is evidently a case of the Spiritual Body remaining for some time associated with the last scenes of earth life, of which we shall have more to say hereafter.

The following is a very striking and remarkable case, the apparition being seen nine years after "death." It is communicated to the American Society for Psychical Research in 1887, and is contained in *Proceedings of the British Society*, vol. vi., page 19.

Professor Royce and Mr Hodgson vouch for the high

character and good position of the informants, and it will be seen that besides the percipient himself, his father and brother are first-hand witnesses as regards the most important point—the effect produced by a certain detail in the aspect of the Spiritual Body.

From Mr F. G——, Boston, U.S.A.

January 11th, 1888.

SIR,—Replying to the recently published request of your society for actual occurrences of psychical phenomena, I respectfully submit the following to the consideration of your distinguished society.

In 1867, my only sister, a young lady of eighteen years, died suddenly of cholera, in St Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death the writer became a commercial traveller, and it was in 1876, while on one of my western trips, that the event occurred. I had drummed the city of St Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the Sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders I suddenly became conscious that someone was sitting on my left, with one arm resting on the table. Quick as a flash I turned, and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face, and so sure was I that it was she that I sprang forward in delight, calling her by name, and as I did so the apparition vanished. Naturally I was startled and dumbfounded, almost doubting my senses, but the cigar in my mouth and the pen in my hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, etc. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow or moisture on its surface, and on the whole

there was no change in her appearance otherwise than when alive.

Now comes the most remarkable confirmation of my statement. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me as he saw how earnestly I believed what I stated, but he, too, was amazed when later on I told them of a bright red line or scratch on the right side of my sister's face, which I had distinctly seen. When I mentioned this my mother rose trembling to her feet, and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have unintentionally marred the features of her dead daughter, and that unknown to all how she had carefully obliterated all traces of the scratch with the aid of powder, and that she had never mentioned it to a human being from that day to this. In proof neither my father nor any of the family had detected it, and positively were unaware of the incident, yet I saw the scratch as bright as if just made. So strangely impressed was my mother that even after she had retired to rest she got up and dressed, came to me and told me she knew at least that I had seen my sister. A few weeks later my mother died, happy in her belief that she would join her favourite daughter in a better world.

In a further letter, Mr F. G—— adds :

There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she appearing perfectly natural and dressed in clothing she usually wore in life, and was familiar to me. From her position at the table I could only see her from the waist up, and her appearance and everything she wore is indelibly photographed in my mind. I had even time to notice the collar and little breastpin she wore, as well as the comb in her hair, after the style then worn by young ladies. The dress had no particular association for me or my

mother, no more than others she was in the habit of wearing, but to-day, while I have forgotten all her other dresses, pins, and combs, I could go to her trunk (which we have just as she left it) and pick out the very dress and ornaments she wore when she appeared to me, so well do I remember it.

Mr F. G—— again writes to Mr Hodgson, 23rd January 1888 :

As per your request I enclose a letter from my father, which is endorsed by my brother, confirming the statement I made to them of the apparition I had seen.

You will note that my father refers to the scratch, and it was this that puzzled all, even himself, and which we have never been able to account for, further than in some mysterious way I had actually seen my sister nine years after death, and had particularly noticed and described to my parents and family this bright red scratch, and which beyond all doubt in our minds was unknown to a soul save my mother, who had accidentally caused it. When I made my statement, all, of course, listened and were interested, but the matter would probably have passed with comments that it was a freak of memory had I not asked about the scratch, and the instant I mentioned it my mother was aroused as if she had received an electric shock, as she had kept it secret from all, and she alone was able to explain it. My mother was a sincere Christian lady, a directress in many charitable institutions, and was highly educated. No lady at the time stood higher in the city of St Louis, and she was besides a woman of rare good sense.

I mention these points to give you an insight into the character and standing of those whose testimony in such a case is necessary.

(Signed) F. G——.

From Mr H. G—— :

—— ILLS., *January 20, 1888.*

DEAR F——,—Yours of 16th inst. is received. In reply to your questions relating to your having seen our Annie, while at St Joseph, Mo., I will state that I well remember the statement you made to the family on your return home.

I remember your stating how she had looked in ordinary home dress, and particularly about the scratch on her face, which you could not account for, but which was fully explained by your mother. The scratch * was made while adjusting something about her head while in the casket and covered with powder. All who heard you relate the phenomenal sight thought it was true. You well know how sceptical I am about these things.

Affectionately,

H. G. (Father).

I was present at the time, and endorse the above.

(Signed) K. G. (Brother).

Mr Myers justly remarks on this case: The death of the mother a few weeks after is noteworthy. If the apparition had been delayed there would have been no one left on earth who could have confirmed the existence of the scratch and so perfectly established the identity. We may therefore class it as a case where the departed daughter was aware of the approaching decease of her mother, and it seems that recognition was intelligently aimed at.

One of the most interesting cases on record is related by General Barter, C.B. (still another soldier percipient), of Carytown, Whitegate, co. Cork (*Proceedings S.P.R.*, vol. v., page 469):

April 28, 1888.

In the year 1854, I, then a subaltern in the 75th Regiment, was doing duty at the Hill Station of Murree, in the Punjaub. The sanatorium had not been long in being, and our men were in temporary huts perched on the crest of a hill some 7000 feet above sea level, and the officers were living in tents pitched in sheltered spots on the hillside, except three or four

* This scratch was assumed for *identification* purposes, just as the wounds of nails and spear were assumed by Christ, not that either wounds or scratch existed on the spiritual body. Exactly the same applies to other mutilations or imperfections which are often observed (John xx. 20). *Vide* also page 115.

who had been fortunate enough to rent houses such as they were, which had been built by their predecessors. I rented a house built a year or two before by a Lieutenant B——, who had died in the previous year at Peshawur. This house was built on a spur jutting out from the side of the mountain and about 200 or 300 yards under the Mall, as the only road then made, which ran round the hill, was called. A bridle-path led to my house from the Mall, and this was scooped out of the hillside, the earth, etc., being shovelled over the side next to my house. The bridle-path ended at a precipice, but a few yards from where a footpath led to my hut.

Shortly after I had occupied my hut an officer named D—— came down one evening with his wife, and stayed with us until near 11 P.M. It was a lovely night, with the Moon at the full, and I walked with them to where my path joined the bridle-road, and remained standing there while they toiled up the zigzag footpath to the Mall, from which they called down to me good-night. I had two dogs with me, and remained on the spot while I finished the cigar which I was smoking, the dogs meanwhile hunting about in the brushwood jungle which covered the hill. I had just turned to go home when I heard the ring of a horse's hoof as the shoes struck the stones coming along the bridle-path before it takes the sharp bend (marked in a plan which General Barter encloses), and presently I could see a tall hat appear, evidently worn by the rider of the animal. The steps grew nearer, and in a few seconds round the corner appeared a man mounted on a pony, with two syces or grooms. At this time the two dogs came and crouching at my side gave low frightened whimpers. The Moon was at the full, a tropical Moon, so bright you could see to read a newspaper by its light, and I saw the party before me advance as plainly as if it were noon-day. They were above me some eight or ten feet on the bridle-road, the earth thrown down from which sloped to within a pace or two of my feet. On the party came until almost in front of me, and now I had better describe them. The rider was in full dinner dress, with white waistcoat, and wearing a tall hat, and he sat a powerful hill pony (dark brown, with black mane and tail) in a listless sort of way, the reins hanging loosely from both hands. A syce led the pony on each side, but their faces I could not see, the one next to me having his back to me, and the one farthest off being hidden by the pony's head ; each

held the bridle close up by the bit, the man next me with his right, the other with his left hand, and the other hands were on the thighs of the rider, as if to steady him in the seat. As they approached I, knowing that they could not get to any place other than my own, called out in Hindustanee, "Quon hai?" ("Who is it?") There was no answer, and on they came right in front of me, when I said in English: "Hello! What do you want here?" Instantly the group came to a halt, the rider gathering the bridle reins up with both hands, turned his face, which had hitherto been looking away from me, towards me, and looked down on me. The group was still as in a tableau, with the Moon shining full upon it, and I at once recognised the rider as Lieutenant B——, whom I had formerly known. The face, however, was different from what it used to be, in place of being clean shaved, as when I knew it, it was now surrounded by a fringe, and it was the face of a dead man; the ghastly waxen pallor of it brought out more distinctly in the moonlight by the fringe of dark hair by which it was encircled, the body, too, was far stouter than when I had known it in life. I marked all this in a moment, and then resolved to lay hold of the thing whatever it was. I dashed up the bank, and the earth which had been thrown down the side giving under my feet, I fell forward upon the bank on my hands; recovering myself instantly, I gained the road and stood in the exact spot where the group had been, but which was now vacant. There wasn't a trace of anything; it was impossible for them to go on; the road stopped at a precipice about twenty yards beyond, and it was impossible to turn and go back in a second. All this flashed through my mind, and I then ran down the road for about 100 yards along which they had come, until I had to stop for want of breath, but there was no trace of anything and not a sound to be heard. I then returned home, where I found my dogs who, on all other occasions my most faithful companions, had not come with me along the road.

Next morning I went to Deane, who belonged to the same regiment as B——, and gradually induced him to talk of him. I said, "How very stout he has become lately, and what possessed him to allow his beard to grow into that horrid fringe?" Deane replied: "Yes, he became stout before his death, and while on the sick list he allowed the fringe to grow in spite of all we could say to him, and I believe he was buried

in it. But," said Deane, "how do you know anything about all this? You haven't seen B—— for two or three years, and the pony you never saw. He bought that at Peshawur, and killed him one day riding in his reckless fashion down the hill to Trete." I then told him what I had seen the night before.

R. BARTER, *Major-General, C.B.*

In conversation, on 12th October 1888, General Barter gave some further details as follows :—

October 13, 1888.

When I saw the apparition I had been about a week in "Uncle Tom's Cabin." I heard that B—— had built that house, but that fact did not interest me. I never talked about B——. He was never in my thoughts. I am positive that I had not heard about his change of appearance before death.

When I saw the rider and syces approaching me down the hill I noticed that as the path was narrow as well as rough, sometimes one syce and sometimes the other would have to leave the path and walk on the hillside above or below it, still holding the rider. When I rushed up the hill to accost the rider he was only some four yards from me, but the intervening space was a bank of soft earth (thrown from the path when it was made), so that I stumbled in it when almost close to the horse.

We remained about six weeks in "Uncle Tom's Cabin" (*i.e.*, as afterwards explained in June and July). During that time my wife and I repeatedly heard the sound of a man riding rapidly down the path to the house. There was never anyone really there, and in fact, except B——, I doubt whether anyone has ever ridden down that path. Once when the galloping sound was very distinct, I rushed to the door of the house. There I found my Hindoo bearer standing with a tattie in his hand. I asked him what he was there for. He said that there came a sound of riding down the hill and passed him like a typhoon and went round the corner of the house, and he was determined to waylay it whatever it was.

Mr Adam Steuart, formerly lieutenant 87th Royal Irish Fusiliers, writes to General Barter, September, 1888, as follows :—

I well remember your coming into my hut at Murree when I was still in bed one morning and telling me you had seen the ghost of J. B—— the night before.

Asked whether he remembered anything as to Lieutenant B——'s aspect or hair, he replied as follows :—

16 CROOKHAM ROAD, FULHAM, S.W.

September 24, 1888.

DEAR SIR,—I beg to acknowledge receipt of your favour of the 21st inst., and in reply have to state that when General (then Lieutenant) Barter told me of what he had seen he said to me in almost these words: "I would have said it was J. B—— but that he had what is commonly called a frill (viz. the hair of the beard growing under the chin)." I had not myself seen Mr B—— for some time before his death, but I believe he did get stout, and for some time previously he had, from some freak or other, grown the hair under his chin.

I remain, dear sir, yours faithfully,

ADAM STEUART.

Finally, Mrs Barter confirms as follows :—

October 18, 1888.

During the summer of 1854 my husband, then a lieutenant in the 75th Regiment, was doing duty at the Murree Depot in the Punjaub, and one night, when Mr and Mrs Deane, 22nd Regiment, had been spending the evening with us, he accompanied them part of the way home. On his return, seeing him very pale and with a troubled expression, I questioned him, and he told me that when the Deanes had left him as he was about returning home, he was surprised to hear the sound of a horse's hoofs on the little road leading to our house, "Uncle Tom's Cabin," as it was called, and that when the horse came in view he saw that he was ridden by a European, who was held on by two syces, that they came close to him on the roadway under which he was standing, and on his challenging them, the rider stopped the pony and looked down on him, and he by the light of the full moon at once recognised him as Lieutenant B——, 22nd Regiment, who had died some time before in Peshawur. My husband

said that he had made a dash up the bank to get at the party, but the earth thrown down from the road gave under his feet and he slipped forward on his hands, and when he recovered himself the whole thing had disappeared.

We lived at "Uncle Tom's Cabin" for about six weeks after, and several times heard a horse gallop down the path and round our house at breakneck speed during the night, the panting of the horse being quite audible, and once my husband hearing it approaching, threw open the door as it passed, and ran into the verandah, where stood our old bearer named Bolah, armed with a tattie, who said he often heard it go past like a whirlwind. I may add that our house, "Uncle Tom's Cabin," had been built by Lieutenant B——.

(Signed) M. D. BARTER.

With reference to this experience the theory has been advanced that these appearances were the result of a latent image in the General's mind. Now there are two theories of latency put forth by objectors. The first is that of latent telepathy. Telepathy is a communication between one *living* personality and another *living* personality, by spiritual or mental processes, and is a well-established scientific fact. Many have sought to explain the appearance of the Spiritual Body after death by this theory of latent telepathy—*i.e.* that the appearance is the result of the last mental effort on the part of the dying person, which effort remains latent for a time and then suddenly takes effect upon the percipient or percipients. One can only reply that there is not a scrap of evidence for this latency and action *apart from the living personality*, the present evidence supporting the fact already known, that telepathy is a communication between one *living* personality and another *living* personality—living either in the flesh or living in the spirit (discarnate).

Experiences such as this of the General, together with those given on page 108, explode the latency theories completely. The accompanying figures, apparently visible to the dogs in two instances, and the opening of the door in

the other, are absolutely inexplicable by the theory of latent telepathy, while the case of Mrs Meneer, recorded elsewhere, is utterly destructive of this theory though perfectly in accordance with the idea that the communication was between the surviving personality of the deceased *alive* in the Spiritual Body, and the living personality of the percipient. As far, therefore, as telepathy throws any light upon the subject, its evidence is for the survival of human personality after "death" and not against it.

The second latency theory, that of the latent image, is the one destroyed by such experiences as this of General Barter, as Mr Myers truly remarks, and is briefly that the figures have only their existence in the percipient's own mind, and are the result of a past recollection lying dormant, or latent, and suddenly visualised. Now General Barter sees Lieutenant B—— with a fringe of beard which he *had never seen him wear in life*, but which, as a fact, had grown in the interim, during his illness in hospital, proving conclusively that the figure did NOT originate in the General's mind, but was something distinct and apart.

There is also the consideration that the dogs * accom-

* That animals have a keen perception of the Spiritual Body, and evince a most lively apprehension on its approach, is a fact which has been observed from time immemorial, at any rate the phenomenon was noted as early as the days of Moses (Numbers xxii. 28).

Very many modern instances have been recorded. Here are a few (see also page 108) where the apparition is perceived by both man and the lower animals at one and the same time.

A case in point is communicated, through a solicitor, to the American S.P.R.

"Mr R. Pearsall Smith said that among the illustrations of the fact that animals have a perception of these extraordinary apparitions after death, might be mentioned one occurring to a neighbour of his own, a prominent barrister at Philadelphia. He had parted under painful circumstances of controversy with a friend who had later gone to Italy for his health. Afterwards, while camping out in the wilds of the Adirondacks, one day his horse became excited and refused to advance when urged. While engaged in a contest

panying the General gave indications that they saw the same figures. All these considerations form absolute proof that the figures had no origin in the General's mind, and refute the latent image theory completely.

The following account is remarkable for the persistence and long continuance of the appearance, for the know-

with the horse, the barrister saw before him the apparition of his friend, with blood pouring from his mouth, and in an interval of the effusion he heard him say, "I have nothing against you." Soon afterwards he heard that his friend had at that time died during a discharge of blood from the lungs."

I am able to add an experience confirming this perception on the part of animals, occurring in my own vicarage.

On Thursday, 30th March 1915, at 10.30 P.M., my wife came to my study in great excitement saying that a few minutes before, when upstairs in our bedroom, she was arranging the pillows at the head of the bed. Glancing towards the bed's foot she saw a big black dog like a mastiff standing near the door. (We have never kept a dog.) It was perfectly distinct. As she gazed at it our cat, which had followed her upstairs, entered the room. It saw the dog, and instantly sprang into the air, spitting and arching its back, and the next instant leaped over the top of the wash-hand stand, set across the corner of the room, and took refuge in the corner behind it. The dog then faded away, and my wife, not sure whether the cat were not an apparition likewise, looked behind the wash-hand stand and found the cat in a great state of terror with its tail thick and its hair all on end, still spitting and manifesting the most lively apprehension.

Accounts of other apparitions of animals seen in my house by several witnesses at the same time will be found in a later chapter.

The next account, that of Mr Mamtchich, contains evidence that the dog also perceived the figure at the same moment that he did:

"In my room my setter dog was sleeping. As soon as I saw Palladia the dog erected his hair and yelping leaped upon my bed, and pressing close to me looked fixedly in the direction where I saw Palladia."

In *Proceedings S.P.R.*, vol. ii., page 150, a church dignitary also gives interesting testimony as to the fear shown by his dogs, while a similar account will be found in vol. iii., page 116, also vol. v., page 308. The manner in which the mastiff dog always perceived the presence of "Old Jeffry" during the experiences of the Wesley family at Epworth, are set forth both in the diary of the Rev. Samuel Wesley, Rector of Epworth, and the account given by his

ledge shown of terrestrial affairs, the "Guardian Angel" attitude of the apparition, and the fact that the appearance took place at stations widely apart, and not in the house where the lady died. The account is published in *Proceedings of S.P.R.*, vol. x., pages 387-391. It is written in French, and sent by the percipient, Mr Mamtchich. I here translate the several letters :

ST PETERSBURG,
April 29th, 1891.

As I am about to treat of the apparition of Palladia I ought in the first place to say a few words about her personally.

son, the Rev. John Wesley (*vide* Chapter XXIV.). Miss Morton also notes this perception on the part of the lower animals.

"Twice I remember seeing this dog suddenly run up to the mat at the foot of the stairs in the hall wagging his tail and moving his back in the way dogs do when expecting to be caressed. It jumped up fawning as it would do if a person had been standing there, then slunk away trembling. We were all strongly under the impression that it saw the figure, its action was peculiar and was much more striking to an onlooker than it could possibly appear from a description."

The conclusion is as clear as evidence can make it, and it is irresistible. The lower animals have as plain a perception of the appearance of the Spiritual Body as we have, a perception which could not be shared if the figure had not an existence *external* to the visual organs of the human percipients.

Let us here consider a certain anti-spiritual hypothesis whereby it is sought to explain away collective appearances—those which are seen by more than one person at the same time—by a theory of collective hallucination—*i.e.* that one of the percipients imagines the figure, recalling some former mental impression, and then this vision is instantly and unconsciously communicated to the others by a kind of mental infection, and thus the others present imagine they see it also. This idea, we would point out, makes a tenfold greater demand upon one's belief than the simple and scriptural doctrine of the survival of the Spiritual Body which it seeks to destroy. But surely it meets its debacle and suffers a complete *reductio ad absurdum*—even if the latent image idea were not completely discredited as previously shown—when applied to these cases of perception *by men and animals at the same time*, for then we should be asked to believe that a man can instantly cause the mental picture before his vision to be visualised also by the dog or horse, as the case may be.

She was the daughter of a rich Russian landowner, who died before she was born. Her mother, in her despair, vowed her future child to a convent. In this way she got her name, which was one in use among the nuns. Two years afterwards her mother died, and the little orphan was brought up in a convent in Moscow by her aunt, who was the Lady Superior, until she was fourteen years of age.

In 1870, while I was still a student at the University at Moscow, I made the acquaintance of Palladia's brother, who was a student like myself, and we often consulted as to how we should make the little nun return to the world in spite of herself, but this plan was not realised until 1872. I had come to Moscow in the spring to see the exhibition, and there I happened to meet Palladia's brother, I learned that he was about to depart for the Crimea on account of his health, and I aided him in this to the best of my ability. It was then that I saw Palladia for the first time. She was about fourteen years of age ; though rather tall she was very thin, and already in a decline. At the request of her brother I accompanied Palladia and her sister, Madame P. S——, to the Crimea, where they remained for the winter, and I, two weeks after, returned to Kieff.

In the spring of 1873 by chance I met Palladia and her sister in Odessa, where they had come to consult the doctors, although Palladia looked fairly well. On the 27th of August, while I was reading to the two ladies, Palladia suddenly expired of an aneurism, being then fifteen years of age.

In October, 1876, I found myself again at Kieff, where I was about to be installed in new quarters (Proesnaya Street) with my colleague, M. Potolof, in the service of the Minister of Justice. I had a small piano brought in. It was placed in the room, and I began to play, it being about eight o'clock in the evening. The drawing-room in which I was playing was lighted by a lamp hung from the wall ; next to it was my study, also lighted by a lamp. I well remember that I was in high spirits : my colleague, M. Potolof, was busy at the time at the other end of the apartment. All the doors were open [a plan with this account shows four rooms all opening into one another ; M. Potolof's study, the ante-room, M. M. Mamtchich's study, and the drawing-room, the three doors being all in one straight line], and from where he sat he could easily see the room where I played, and also my study. Casting

a glance towards the door of my study I saw, all at once, the figure of Palladia. She stood in the middle of the doorway, her body turned rather to one side, but the face towards me: She looked at me calmly. She had on the same dark-coloured dress which she wore when she died in my presence. Her right hand hung down by her side. I distinctly saw her shoulders and the upper part of her body, but do not remember that I saw her skirt, and whether I saw the feet or not I am not sure, perhaps because all the time I was gazing on her face. When I saw her I completely forgot that she was dead, so distinctly did I see her. The figure was perfectly illuminated, and I had a very good view. How long Palladia remained before me I am not able to say, but I remember that she moved to the right and disappeared behind the door of my study. I rushed towards her, but stopped at the door, for then, and then only, I remembered that she was dead, and I was afraid of seeing her again. At this moment my colleague came to me and asked me what was the matter. I related what had happened, then we entered the study, where we found no one. My colleague, when he heard the sudden interruption of my playing, had raised his head, and as far as I remember, said that he had also seen someone pass before the door of the study, but seeing my agitation, to quieten me he said that it must have been my servant Nikita, who had come to see to the lamp. We went immediately round to her room, she was not there; she was below in the kitchen, where she was making the tea. This is how I saw Palladia for the first time, three years after her death.

From the first apparition of Palladia in October, 1876, up to the present time I have seen her often. I sometimes see her three times a week, or on the other hand twice a day, or sometimes a month may pass without seeing her at all. To sum up, these are the chief characteristics of these apparitions:

1. Palladia invariably takes me by surprise when she appears, just at the moment when I am thinking of her least.

2. When I myself wish to see her, when I think of her or wish it most, she does not appear.

3. With a *few rare exceptions* her apparition has no relation with the course of my life, either as an omen or warning of any unusual happening.

4. I have never seen her in a dream.

5. I see her equally well whether alone or in the presence of many others.

6. She always appears to me with the same serious expression or with a faint smile. She has only spoken to me on two occasions, of which I shall speak later.

7. I always see her in the dark dress she wore when she died before my eyes. I distinctly see her head, shoulders, and arms, but I do not see her feet, or rather I have not the time to examine them.

8. Every time I see Palladia unexpectedly I lose speech. I feel a cold shiver down the back, I become pale, and utter a low cry, so I am told by those who happen to have seen me at this moment, and I am unable to breathe.

9. The apparition of Palladia lasts for two or three minutes, then gradually becomes effaced and dissolves into thin air.

For the present I will describe three appearances of Palladia which I remember well.

1. In 1879, at the end of November, at Kieff, I was seated at my desk writing out an indictment ; it was about a quarter past eight in the evening, the watch being before me on the table. I was in a hurry to finish my task, for at nine o'clock I had to be at an evening party. All at once, straight in front of me, seated upon an arm-chair, I saw Palladia. She was leaning with her right elbow on the table and her head upon her hand. Having recovered from the shock I looked at the watch, and followed with my eyes the movement of the seconds hand, then I raised them to Palladia's. I saw that she had not changed her position ; her elbow still rested plainly upon the table, her eyes regarded me with an expression of joy and serenity, and for the first time I decided to speak to her. "How do you feel now ?" I asked. Her face remained impassible, and as far as I can remember her lips did not move, but I heard her voice distinctly pronounce the word "restfulness" (quietude). "I understand," I replied, and really at that moment I understood all the meaning which she had placed in that word. Again, to be sure I was not dreaming, I watched the seconds hand, and saw distinctly its progression. Having again directed my glance at Palladia I perceived that already she was beginning to fade away and disappear. If I had made a note of my impression of the meaning of "quietude" I should have been able to retain its full significance, but scarcely had I risen from the table to go

up to the house of my friend Apouktine, than I was not able to remember anything but what I now write.

2. In 1885 I was staying at the house of my parents at their country house in the department of Poltava. A lady of our acquaintance had come to stay with us with her two young daughters. Some time after their arrival, having arisen at daybreak, I saw Palladia. I was sleeping in a separate wing of the building, where I was all alone. She stood before me at a distance of about five paces and regarded me with a joyous smile. Having come near to me she said: "I have been, I have seen," and then, smiling all the time, disappeared. What she wished to express by these words I was not able to imagine. In my room my setter dog was sleeping. As soon as I saw Palladia, the dog erected his hair, and yelping, leaped upon my bed, and pressing close to me looked fixedly in the direction where I saw Palladia. The dog did not bark, although ordinarily he would not allow anyone to enter the room without barking or growling. All the time that my dog saw Palladia he pressed close to me as though seeking refuge.

When Palladia disappeared and I came into the house I did not speak to anyone about the incident. The same evening, however, the elder daughter of the lady who was at our house told me that a strange thing had happened to her that morning.

She said: 'Having got up very early I had a feeling as if someone was standing at the head of my bed, and I distinctly heard a voice saying to me, 'Do not be afraid of me, I am good and loving.' I turned my head, but I saw nothing, and my mother and sister were sleeping peacefully. This has greatly astonished me, for nothing like it has ever happened to me before.' Upon which I answered that many inexplicable things happened to people, but I did not tell her what I had seen that morning.

Only after the lapse of a year, when I was engaged to her, did I tell her of the apparition and the words of Palladia the same day. Had not Palladia come for the purpose of seeing her also? (*Vide* page 63.) I ought to add that I then saw this young lady for the first time, and *I had no idea that I should marry her.*

3. In October, 1890, I was with my wife and my son, aged two years, at the house of my old friends the Strigewskies,

at their country house in the department of Woroneje. One day, towards seven in the evening, returning from hunting, I passed into the wing where we had our rooms to change my dress. I was seated in my room, lighted with a big lamp, the door opened, and my little boy, Oleg, ran in. He was standing by the arm-chair when suddenly Palladia appeared before me. Glancing at him I saw that he fixedly regarded Palladia, then turning to me and pointing to Palladia with his finger he said: "Auntie." I took him on my knee and glanced at Palladia, but she was no longer visible. The countenance of Oleg remained calm and joyous. He only began to speak and explain why he had called Palladia auntie.

Mrs Mamtchich writes in confirmation :

5th May 1891.

I remember very well on the 10th of July, 1885, when we were on a visit at the house of the parents of Mr E. Mamtchich that I awoke at daybreak, for it had been agreed upon by my sister and myself that we would go out for a morning walk. Having raised myself upon the bed I saw that my sister and mother were sleeping. At this moment I had a feeling that someone was standing at the head of my bed. Having turned half way round, for I was afraid to look fully, I saw no one. When I had lain down again I heard immediately beside my head a woman's voice saying to me sweetly but distinctly: "Do not be afraid of me, I am good and loving." It is strange that those words did not frighten me in the least. But to resume. I did not say anything to my mother or my sister, for they did not like such subjects, and did not believe in them, but the same evening, when the conversation turned upon things spiritual, I related to Mr Mamtchich what had happened to me in the morning.

SOPHIE MAMTCHICH.

There is also a confirmatory letter from Mr Potolof.

This case is remarkable for the time over which the appearances are extended and for the fact that they are not confined to one place, and so have nothing in common with that frequenting for a time of one especial scene of the earthly life, which is often met with, but rather suggest

interest in, attachment to, and guardianship of, one beloved. This is especially noticeable in the case of the almost simultaneous appearances to Mr Mamtchich and the lady who afterwards became his wife, while all the appearances are of an encouraging and consolatory type ; in this respect similar to others which we have yet to describe.

This case also particularly illustrates the interest in terrene affairs still maintained in the spirit state (*vide* Chap. XII.). It is interesting to note that the whole figure of Palladia is not seen, but only the upper portion necessary for *recognition*. This is frequently the case.

As to the conduct of the dog, this is characteristic, and strongly evidential, as has been previously shown.

The belief that the spirits of departed relatives and friends not only exercise a guardian care,* but are near to and waiting for those who are dying and about to be released from what our Prayer Book describes as "the burden of the flesh," is a beautiful one and as old as mankind, and there is scarcely a household that cannot bear some testimony to it. The sceptic may say that these are but the fantasies of dying persons. Well, he is welcome to his

* The belief in guardian angels is at least as old as Christianity, and probably older, for the Psalmist says: "He shall give his angels charge over thee to keep thee in all thy ways," and again: "The angel of the Lord encampeth round about them that fear him and delivereth them," and in this connection the account contained in 2 Kings vi. 17 is interesting: "Behold the mountain was full of horses and chariots round about Elisha." Also Dan. iii. 25.

Again Christ seems to sanction and confirm it when he says (Matt. xviii. 10): "Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my father."

[Let no one despise them, for they have unseen friends in the court of heaven who have access to the presence of the King himself.]

That this belief prevailed in very early Christian times is certain, for *The Pastor (or Shepherd) of Hermes* (A.D. 130-150), chap. ii., mentions guardian angels, while in *The Recognitions of Clement* the same belief is indicated. Both these works are of ante-Nicene date, and although regarded as more or less apocryphal, they serve to show the trend of thought on this subject in the second century.

view of things. The universal instinct of mankind makes for something higher and nobler, and the evidence points to it conclusively.

Here is an instance which illustrates the more human and natural view. It occurred in the cavalry barracks at Aldershot in the autumn of 1876, and curiously enough the percipients are all either military or medical men who cannot well be accused of nerves. The account is as follows :—

About fourteen of the 5th Lancers were seated in their messroom in the East Cavalry Barracks, Aldershot, one day in the autumn of 1876. They had just finished dinner a little after half-past eight when a lady, dressed in a full evening dress of white silk with a long bridal veil, walked past the window outside, the curtains being but partly drawn. Her movement was rather rapid, but two officers at least who sat at the table saw her.

She moved in the direction of Mr Norton, who rang the bell and asked the mess sergeant if anyone had been in the conservatory at the back of the room, as it was thought that the appearance might be due to reflection. The sergeant denied that any woman had entered the room so it was put down as an apparition, for there was no support outside the window, which was forty feet above the ground.

The features were discussed. She was described by those who saw her as handsome, very dark, and with a very sad countenance. One officer present on hearing this said : "Why, it is old ——'s wife ; she died in India." The officer named was the regimental veterinary, who was supposed at that time to be home on leave. It turned out, however, that the veterinary had returned that very afternoon unknown to any of his brother officers, although some weeks of his leave remained. He rang for his servant and complained of fatigue. This was the day of the apparition seen in the mess. A few days later, about half-past eight in the evening, his servant went up to his room and found him dying in bed. Dr Atkinson attended him, and the very first thing he saw on entering the room was a cabinet photograph of the lady, in the same dress, which they had seen a few days before. Captain Norton,

Lieutenant Fred Russell, and Surgeon Atkinson all distinctly saw the apparition, which is exceptionally well attested.

Here, as in the case narrated on page 120, there is a carefully arranged plan to secure *recognition*.* The

* The old question, *Cui bono*? (What is the good of it?) is answered by this phase of Spiritual Manifestation, among others. These things are (1) *For our consolation and encouragement*; showing us that those loved ones who have departed this life have neither ceased to live nor lost their interest in us. (2) *For our instruction and admonition*; testifying plainly that there is a future life in store for us after the death of the mortal body, and bidding us live in the light of this knowledge.

The same question may be asked concerning the return of the Christ. What good did it do?

It proved the "resurrection of the dead and the life of the world to come." Each generation demands this evidence for itself and will be *satisfied* in no other way.

Others among the worldly-wise ask the question *Cui bono*? in another form. They say: "Of what material benefit is it to mankind? Why do not modern spirit communications reveal some great discovery in physical science? Let this be done and we will believe in them."

Apart from the fact that there are other benefits accruing to the race besides material ones, the reply to this is that in all probability it *has* been done, and is constantly being done. "Every good and perfect gift is from above and cometh down from the father of lights" (James i. 17). Inspiration is not confined to religious matters but holds good in the sciences and arts to an extent scarcely realised at the present time. Is it likely that the leaders in science and art will suddenly lose all interest in their life work and that which was their chief interest when they pass from this world to the next? Is it not more reasonable to suppose that their interest will still be maintained, and as the messengers and agents of God they will carry on the work to which their lives were devoted? Apart from this, however, this demand for some dramatic revelation of a great scientific fact is no argument against the reality or utility of modern psychic communications, any more than it is any argument against those of Old and New Testament times. As well might one say (as Dr Funk pertinently remarks) that the failure of the angel that appeared to St Paul on the storm-driven ship to reveal the construction of the mariner's compass in their dire extremity (no moon or stars appearing) was proof of the unreality or uselessness of the psychic messages of Paul's time. Inspiration, while a continuous process, is conducted in such a manner as not to enfeeble the race by doing away with the necessity for human research and endeavour.

apparition assumes the bridal dress afterwards recognised without which the connection between the apparition of the wife in the Spiritual Body and the death of the husband could not have been so definitely established, as it was beyond all doubt, by means of the photograph, in this case the wife had been dead for years.

I now come to two personal experiences, one of which happened in my own house and for the absolute accuracy of which I am able to vouch. Many of the instances yet to be brought forward come under the heading of this chapter, but as they are accompanied by other circumstances which give them a special interest, they are reserved for consideration elsewhere.

Yours is indeed a house of mystery. Personally I fully believe that Lord Lytton followed his photo down to your house.

The above passage occurs in a letter written to me by Vice-Admiral Osborne Moore under date of 16th August 1915, expressing his conviction that the great novelist had paid us a visit here. I am of the same opinion, and I venture to think that the majority of the readers of this account will be similarly convinced by the time they have finished its perusal. In May and June, 1915, I had been corresponding with Admiral Moore with reference to psychic photography, comparing photos and experiences. At the end of June Admiral Moore sent me a psychic photo, taken by Boursnell, showing a figure of Lord Lytton standing close to the Admiral, who is seated in a chair. This photo bears a remarkable resemblance in features—though the pose is different—to an engraving of Lord Lytton published originally by Macmillan; and the psychic image has been recognised as a likeness of the great novelist by a clergyman who knew him personally, and who is also known to the Admiral. This photograph was sent to me at the end of June.

On its arrival I locked it up in my study, the photo being in my desk, and occupying a position about seven feet from the door in a direct line with the entrance.

Neither my wife nor my children knew of the arrival of this photo, and did not know that it was in the house. I had kept the matter entirely private.

A few days after this event, on Sunday, 4th July, about 2.15 P.M., I was on the point of entering my study, the door of which I always keep locked, and was approaching the door with the key in my hand in act to open it, when my wife came up to me in the hall as if desirous to speak with me. When about a yard away from me, and before she uttered a word, she suddenly drew back, placed her hand before her face and uttered a low cry. I stood still and did not unlock the door, but waited a few seconds in silence until she recovered her composure. I then asked what was the matter, and she replied that there was a man standing close to me in the doorway of my study and on the right-hand side of it. She described him as stooping and with his shoulders up and rather "humped," and having thick hair and a beard which went under the chin in a kind of fringe. Height apparently about five feet three inches; legs rather thin and encased in tight black trousers and wearing elastic-side boots, with tabs at back. She continued gazing on him some little time and then said that a book was appearing in his hand, and on the back of the book was a coronet, and shortly afterwards appeared the letters L. N. She said that she thought this indicated "Ellen." To this suggestion I made no reply.

The significance of the whole thing was beginning to dawn upon me, for I then for the first time remembered that the photograph of Lord Lytton was at that moment lying on the other side of the door only seven feet away from the place where the psychic figure was described as standing, and that this photo showed a man with thick bushy hair, a beard under the chin, and with *back and*

shoulders humped up, exactly as she described. When I remembered that the presence of this photo in the house was unknown to any one of its occupants save myself, the wonder of the thing began to impress itself upon me. At this juncture the door of the dining-room, opening out on the hall in which we were standing, and where up to this moment we had been alone, was opened, and my daughter Marjorie peered from behind the half-open door. Seeing us standing and looking fixedly she retreated, and in a few seconds returned with her sisters Sylvia and Dorothy, and together they came into the hall and stood watching us. It now occurred to me to see if the figure which my wife evidently still saw, and which was invisible to me, could be seen by the children. Without telling them what was seen or giving them any information, I first asked Marjorie if she saw anything in the doorway of my study. She replied: "No." I then asked Sylvia if she saw anything, only to receive a negative answer. I now asked Dorothy, my little daughter then aged six and a half years, if she saw anything. To my great delight, she at once said: "Yes." I asked what she saw. She replied: "A white mist." I asked her on which side of the doorway it was. She replied: "On the right-hand side." I now approached the spot, and held up my hand, asking her to stop me when my hand was level with the top of the mist. She did this, and my wife at once said that it indicated the height of the figure she saw. I then asked Dorothy to stop me when my hand touched the side of the mist, and on her doing so, my wife said this point indicated the figure's side. Further questioned, my little daughter described the mist as appearing "white, like mist in the fields seen a long way off," and she further volunteered the statement that the mist was "ragged at the edges."

I got a pencil and paper, and drawing an outline of the doorway, I gave her the pencil, and asked her if she could draw the shape of the mist. She at once did so, and I was

greatly astonished and impressed to see her draw the outline of a man with his shoulders, or back, distinctly humped, and bearing a very striking resemblance to the psychic figure in the photograph, *which photograph she had never seen*, and of the presence of which in the house she was entirely ignorant. The vision persisted for a considerable time. I should think fully eight minutes elapsed before it disappeared. Its disappearance was instantaneous to my wife, but my daughter said that it appeared to grow shorter and to sink down into the floor. The strikingly evidential nature of this vision will be at once apparent on examining the reproduction of the photo and sketch, which were reproduced in *Light* for 11th September 1915. Afterwards, when questioning my daughter Dorothy as to the appearance of the mist, she pointed to some white marguerite flowers, and said: "It was whiter than those."

Anyone who has seen an etherealisation or materialisation will recognise the aptness of the child's illustration. When shown the photo and the engraving published originally by Macmillan, my wife said that the face and the pose with the shoulders humped were strikingly like what she had seen, and that the nose of the figure she saw was *exactly* similar to that shown in the engraving. I now wrote Admiral Moore, informing him of what had happened. A careful examination of all the facts bears out the opinion expressed by the Admiral, and which I also fully share, that the famous author of *The Last Days of Pompeii* did, in very truth, honour us with his presence. In conclusion, I may state that I was not thinking either about Lord Lytton or the photograph when I approached the door of my study, but was intent on other matters of an entirely different nature. All the witnesses have signed an account of this remarkable experience and are prepared to attest it on oath.

The next case is very instructive from several points of view. On 9th May 1916 I had business in Leeds, distant some fifteen miles from my vicarage, and in the afternoon,

having an hour to spare, I took up a newspaper, and there happened to see the advertisement of a clairvoyante then in Leeds. As psychic investigation had for some years interested me greatly, I resolved on the spur of the moment to visit her and test her powers, *pour passer le temps*. On arriving I asked if she could give me a demonstration of clairvoyance. She almost immediately said to me: "There is a young man standing close to you, very tall, having a long face, a dimple in the chin, and hair parted in the middle and brushed up on one side. Age about twenty-five." She then asked if I recognised such a person. I replied that I did not. I then asked if he were deceased. She said she could not tell. As nothing more was given to me, and nothing that seemed to be of the slightest importance, I hastily came to the conclusion that though a smart woman of the world *she possessed no psychic gifts*. I was about to take my leave, and stood, hat in hand and with my umbrella, loose and unwrapped, hooked over my left arm, on the point of turning away, when she suddenly cried: "Stay! Here is something!" "What?" I said. She replied: "That young man again. He is so distinct. Don't you know him?" I again said that I did not recognise the description. She then said: "Why, don't you know who this is?" at the same time assuming an attitude with the head slightly on one side and the eyes thrown up with a strongly marked upward look. I said: "Madam, I never saw such a person." She said: "That is strange." Suddenly she cried: "Oh, his face is now on your umbrella." By this time I was getting rather impatient, so I turned away and departed. It began to rain heavily and I had a long journey from the home station to my vicarage, and arrived there wet through. Going upstairs, I changed quickly and came down to a very welcome hot meal, not having uttered a word about my experience in Leeds or having spoken to a soul since I entered the house. As I passed into the room I saw my wife take a book from

the top of the piano and seat herself at table. She poured me out a cup of coffee, and as I was drinking the first draught she opened the book and took out an old photograph, saying: "Do you know who this is?" I took it from her and gazed at it in astonishment. It showed a young man, very tall, with a long face, hair parted in the middle and well brushed up on one side, dimpled chin, and wearing the *exact* same upward look—as though slightly leaning forward and looking upward—as that assumed by the clairvoyante when she said: "Don't you know who this is?" Before I could utter a word my wife said: "Do you know who that is?" I replied in the negative. She said: "It is a portrait of my father taken when about twenty-six"!

And now for another clenching fact. The umbrella hooked over my arm, on the unwrapped folds of which the clairvoyante saw the young man's face projected, *belonged to my wife's father*, and was given to me at his death, and this was one of the first occasions on which I had used it!

This incident bears clear evidence of having been carefully engineered from the spirit world, as clear, in its degree, as that afforded by the series of events described in Acts x. 3-18. Telepathy and all other anti-spiritual theories are ruled out, for

1. I had no previous intention of visiting a psychic when setting out, and was not thinking of my father-in-law.

2. I had no knowledge of the existence of the photo, or of the appearance of my wife's father when a young man.

3. I did not recognise the clairvoyante's description.

4. The clairvoyante was a complete stranger to me and I had never seen her before in my life.

5. I gave no name or address or any information that could identify me to the clairvoyante.

6. I did not speak a single word concerning my Leeds experience to anyone while on my journey, or on arriving home until after my wife had shown me the photo.

I challenge anyone to explain satisfactorily this experience by any non-spiritual hypothesis.

Another lesson to be learned from this experience is not to be too hasty in judgment when dealing with psychics. More than once have I had to apologise to such persons, subsequent events completely vindicating them and proving that they were right and I was wrong. Patient observation and record, with judgment by ultimate *results*, is the only fair method, as it is the only truly scientific one.

On 17th September 1912 I had another experience of connected phenomena in places wide apart, on this occasion occurring *simultaneously*. Without warning I visited my mother at Rawtenstall, distant twenty-five miles from Weston. As I approached the house I took out my watch. The time was 2.30. When mother opened the door she said that she had just been greatly alarmed by a loud crash as of fire-irons thrown upon the hearth, but had found nothing displaced. Neither I nor mother communicated with Weston, and I returned next day. As soon as I got into the house my wife said : " Yesterday, at half-past two, we heard a loud crash upstairs, and on running up found the fire-irons in the Grey Room and Top Red Room *thrown into the middle of the floor !*

This was evidently brought about by spiritual beings who followed me and knew the psychological moment. All mortal action is here ruled out.

Hundreds of cases of the apparition and manifestation of those long dead are on record, and this chapter could easily be expanded into a large volume, the difficulty being not to find cases but to choose among so many.

I conclude with two cases of exceptional interest, which, occurring as they did in my own house and under my own immediate observation, I can vouch for in every particular.

On 13th August 1905 died my aunt, Leah Coates, daughter of Charles Coates, engineer, of Crawshawbooth. She had lived a very retiring and uneventful life, and there was

nothing in its record that would have led one to expect such an extraordinary manifestation from the other world as she succeeded in bringing about. Her death occurred under tragic circumstances. She was seized with a fit, or faint, in the act of ascending the stairs, and in the fall struck her head so heavily as to render herself unconscious. Recovering partly, she managed to crawl to where her elder sister, Elizabeth, who had been a patient and heroic sufferer from a paralytic stroke for three years, was seated in her chair, and again sank unconscious at her feet. They were alone in the house. In this terrible situation Elizabeth, though deprived of speech and completely paralysed down the right side, rose to sublime heights and, dragging her poor half-dead body to the window, broke a pane of glass with a stick, which she waved through the aperture until she attracted the attention of the passers-by, who, rushing in, beheld a piteous sight. Leah only recovered consciousness for a few brief intervals and then passed to the higher life a few days after the accident.

The interment took place in the family vault, and as we watched the coffin being lowered into it, knowing nothing then of the real Communion of Saints, although I had been some years an ordained priest of the Anglican Church, I certainly never thought that I should again hear her voice, or that we should see her form, in this world.

Five years passed and Elizabeth, the brave and patient sufferer, had joined her sister in that land where there is no more pain and where God wipes away the tears from all brave, patient faces, and mother, who for a time had lived with her and cared for her, came to live with me at Weston.

In November, 1910, when mother had been with us some six months, there began a marvellous series of psychic manifestations, some of which are recorded in this book. The particular series of more intense manifestations lasted for nearly six months, and the record of them fills several hundred pages of manuscript.

On 6th November 1910 several apparitions were seen in my mother's bedroom, and on the stairs and landing, by my mother, wife, son, daughters and the servant. One figure was of a woman in a beautiful white robe like the finest lace, and with a kind of veil over the face. On 9th December, about 8 P.M., this figure was again seen.

These were accompanied by a series of most extraordinary manifestations, which included the apparition of a winged figure, something like a cherub in appearance, the two wings being each about two feet in length and one foot broad, and having a rounded object like a child's head between them. These appeared over the door of mother's room several times, the wings fluttering like those of a bird. They were seen by my daughters Marjorie and Sylvia, my mother and a servant. During the apparition of this extraordinary thing, loud scratchings like those of a big bird or animal were heard upon the panels of the door, and a voice, apparently coming from the direction of the figure, cried: "I want you." This was repeated several times, and then the voice called: "Marie! Marie!" and finally: "Mary! Mary! Mary!" Then followed a long growl like that of an animal, ending in a wail or moaning sound. All four witnesses heard this, and although instant search was made, nothing could be discovered to account for the appearance.

11th December 1910, about 7 P.M.—The apparition of wings and the cherubic figure was repeated, and seen by my son, wife, mother, two eldest daughters and a servant—six persons in all. It was accompanied again by the scratching noise upon the panels of the door. The wings appeared over the door of mother's room and fluttered there for a time. On this occasion they were shorter than on 9th December, being only about a foot in length. All attempts on our part to solve this mystery were unavailing. I was greatly puzzled as to the meaning of the winged figure, but especially as to what the "scratchings" implied.

At last we concluded that it was the appearance of some sort of a birdlike creature in materialised form, and that this scratching was caused by its claws being applied to the panels, as it fluttered above the door.

On each occasion nothing could be discovered to account for the appearances or sounds, and the happenings took place in bright lamplight.

18th December, 7 P.M.—Mother, my son Herschel and daughter Marjorie were in the dining-room. Suddenly the door was flung wide open. Herschel sprang to the door, but found no one there. A voice then cried: "I want you," the last word long-drawn-out and uttered in a wailing tone. No person or appearance could be seen. About 7.30 P.M. mother and my daughter Sylvia were together in the dining-room, which was brilliantly lighted by a 100-candle-power lamp, the door was open, the window shut. Suddenly both mother and Sylvia saw emerge, from behind some curtains, a tall, white figure of a woman. It was clad in most beautiful flowing white drapery and appeared to be quite six inches taller than any person in the house. It seemed to glide down one side of the room, making for the open door. Mother at once started in chase of the figure, followed by Sylvia. The figure in white crossed the hall and went down the passage leading to the kitchens. Mother was not more than a yard behind it all the way down the passage, and made repeated clutches at it, but her hands always failed to grasp it.

My son Herschel and daughter were in the hall at the moment when the figure, with my mother and Sylvia in chase, emerged from the dining-room, and thus saw what took place. When the figure reached the foot of the back stairs, which open out from the passage, it darted up the staircase. At this moment my wife and the housemaid, Ida, entered the passage from the kitchen, and all six persons saw the white figure. When the figure reached the foot of the stairs, mother rushed at it, making a frantic attempt to

grasp it. The figure entered the steep staircase with a very quick movement but *no noise*. It seemed to glide. At this moment the drapery quite filled the width of the stairs, and was very white. My mother made a last rush at it and swung her arm right on to the figure and the mass of flowing drapery, clutching at it. Her hand met no resistance and she could grasp nothing. All the others saw my mother attempting to grasp the apparition.

When she made this last attempt and swung her arm right upon the figure all heard a loud growl or snarl like that of an animal.

This experience, part of a series of wonders which took place on this day, puzzled us very much. I discussed the growling sound with the six persons who heard it, and all were positive as to the sound.

I remember putting the question to myself, and wondering what could be the explanation. The witnesses of this and the previous happenings all signed their names to the accounts which were carefully written out in each case the same evening.

22nd December 1910.—On returning from Otley with my wife, I found mother, the children and the servants much excited and relating how they had all heard a voice calling from the upper story and talking with them. It was preceded by loud noises and the ringing of all the bells. Mother went upstairs and heard a voice calling her. She called Marjorie and Sylvia, and together they went up the staircase, listening to a wonderful voice calling to them. My son and the two servants came into the hall and stood at the foot of the stairs and also listened. All heard the voice, which talked in long, wailing tones, very loud and clear. First it cried: "I want you-u-u. I want you-u-u." Mother then went upstairs, holding Marjorie and Sylvia by the hand, and a long conversation was carried on with the voice, which seemed to come out of the air and from the top of the staircase.

Mother asked who it was, and the voice replied : " Leah," and a long conversation concerning private family affairs was kept up. Finally the voice cried out : " Good-night," twice, in a long, indescribably sad, wailing sound. Six persons thus heard the voice on this occasion, and are positive that it appeared to come from the top of the stairs. A thorough search was made, but no other person was found in the house. Leah said she was calling from the Grey Room. Mother went into this room, but nothing was seen.

The account of this wonderful experience was signed by the six witnesses, who all were most positive in their statements.

23rd December, Friday.—About 4 P.M. mother said she heard the voice again. I ran to her on the staircase but heard nothing. I then ran up to the Grey Room, but saw nothing.

Coming down, I heard mother shouting that she had heard it again. I heard a sort of wail, evidently inside the house and on the staircase. I now went out to post my letters, and on returning I was told by mother, Sylvia and my son Herschel that the voice had sounded again and that they had spoken to it several times. It first cried : " I want you," and then begged my mother to go to the district where Leah had lived, as it had done the day before. About 7.30 I came in from the garden with a large branch of holly which I had cut for a Christmas tree. My wife met me, saying that the voice was sounding again. I hurried into the hall and found mother on the second flight of stairs calling to " Leah."

To her repeated inquiries at last a most wonderful, weird, clear and distinct voice sounded out in slow, wailing tones : " I want you-u-u," long drawn out. It seemed to come out of the air or echo from the upper rooms. It was so clear, distinct, wailing and pathetic as to make an impression on me never to be forgotten.

I bolted the passage door so as to shut off the servants

and children and simplify the problem of investigation. I then called my wife, and we went up the stairs and saw mother on the next flight above us. The voice continued to sound in a most wonderful, indescribably sad, wailing tone, long-drawn-out and seeming to come from the air. I have never heard anything like it before or since. I came to the conclusion that the awful intense sorrow of its tone was due *to the method employed in producing the voice*, and not so much to actual sorrow. Difficulties of which we can have little conception must stand in the way of producing clear human speech without the intervention of grossly material larynx and throat or their equivalents. I now searched the house thoroughly, first going through that part where the voice sounded, but no one save myself, wife and mother could be found in that part, nor any stranger in the rest of the house. I then caused my wife to go to the bottom of the stairs and into the upper rooms, and to various positions on the staircase, and repeat the long-drawn-out cry: "I want you-u-u," in a long wail, as we had heard the voice, but no matter how she tried the effect was totally unlike what we had heard. We could instantly *locate* the sound in all her attempts, and so when she and the children tried from outside the house, but the voice we had heard seemed to come out of the air, to pass from room to room in a way which entirely defied all attempts to imitate it. On the 22nd, when six persons heard it at one and the same time, my son, who was with the servants at the bottom of the staircase, is positive that neither of them uttered a sound and my two daughters, who were with my mother at the top of the staircase, are equally positive that neither they nor mother uttered a sound when the voice was calling. No other persons were in the house.

25th December 1910, about 3.30 P.M. — My wife was in the dining-room, which was brilliantly lighted. Door open, window closed and fast. The Christmas tree, which was planted in a small tub filled with earth, stood in the

corner away from the door and window. A curtain was behind the tree. Suddenly she heard and saw the curtain quickly and forcibly drawn back, and the tall figure of a woman dressed in white appeared at the curtain and immediately *walked clean through the Christmas tree*. It neither overturned the tree nor displaced a single toy suspended thereon. It made for the open door, and my wife ran after it. It went up the back stairs. Shortly after, Ida, who had gone upstairs, saw the figure going downstairs, and Marjorie and my wife, then in the hall, saw the white lady coming down the front stairs. These appearances all took place in rapid succession and in the course of a few minutes.

29th December 1910.—Mother heard the voice in the staircase again about 6 P.M. She took Marjorie and Sylvia with her and went up the stairs. The voice now cried: "I want you-u-u." All heard the voice coming apparently from the Grey Room. Mother asked what she wanted, and the voice again replied: "I want you-u-u." Mother said: "Do you want me to come to the Grey Room?" The voice replied: "Yes," in very prolonged tones. They went up together but found no one in the Grey Room.

She came and told myself and wife, and a few minutes afterwards we both went to the Grey Room and requested that communication might be given by raps, while we called over the alphabet. Loud raps immediately came, and Leah was indicated as present. We greeted her, and immediately a shower of loud raps or knockings sounded as though in jubilation. I now said:

"Are you happy?"—"No."

"Can you tell us what you are unhappy about?"—"Yes."

We now called over the alphabet, the raps responding at the letters forming the message, and to our astonishment V A U L T was spelled out; then L E.

We both expected the next letter to be an A, as part of the name "Leah," but instead of this, to our increasing astonishment, LETTERS was spelt out.

I now said: "Do you mean the letters on the vault?"—"Yes" (loudly).

Suddenly a light dawned upon me and I remembered that mother had said that owing to her own and Elizabeth's illness, and their removing from Crawshawbooth, the inscription had not been put on the granite pillar.

I now said: "Are you unhappy because your inscription has not been cut on the monument?"

The reply to this was instantaneous and *very loud*: "Yes."

I was greatly surprised and moved at this and said: "Well, dear Auntie, we will see to it. It has been overlooked, so I understand, owing to Aunt Lizzie's and mother's illness, and to their removal."

We went downstairs and told mother, who was visibly affected. Later in the evening the three of us went together to the Grey Room.

Loud raps came almost immediately, and Leah again expressed the strongest desire for the inscription to be placed on the memorial pillar. Mother said she would attend to it, and asked if it would do in the spring.—"No." "Do you want it done at once?"—"Yes." As it was winter the monumental mason demurred and said we must wait until better weather came, so that immediate action was not taken.

Friday, 30th December.—In the forenoon mother and Sylvia heard the voice calling. A little later Marjorie and Ida heard the voice sounding from the Grey Room. They were positive that no other person was with them in the upper story.

Later mother and the elder servant both together heard the voice calling and saying: "Marie—Leah." The voice came from the Grey Room.

(Much of the furniture in the Grey Room had belonged especially to Leah.)

1st January 1911.—Mother carried on a long conversation with the voice sounding down the stairs. Marjorie, Sylvia and Herschel heard every word. Mother first said to the voice: "Is that Leah?" and the reply came, clear and long-drawn-out: "Yes." Mother went up alone to the Grey Room and talked with it for a long time.

8th January 1911.—Ida saw Leah at the door of the Grey Room. The figure spoke to her and said: "Tell Marie to go into the dining-room." Ida ran down in a great fright and found the elder servant downstairs. The voice began to sound down the staircase as usual, and mother carried on a long conversation with Leah. Both servants heard most of it.

Wednesday, 1st March.—Ida in nursery, cleaning the room, about 2.30 P.M. The white figure of Leah came in at the open door and passed close to her, then *opened the dressing-room door* leading from the nursery, and went in. Ida immediately ran down for us, and I and my wife searched the upper rooms. We found mother's bedroom all upset, and also the nursery dressing-room. These rooms are on different stories. Ida declared on oath that she had touched nothing. She was, at that time, the only servant in the house.

Friday, 24th March 1911.—Ida and the new servant-maid, Rosetta, were going, about 9.30 P.M., towards the dining-room, when they suddenly saw the tall white figure of Leah enter the dining-room. They followed and saw it standing, tall and white, near the window. The new girl Rosetta, screamed, and they both ran out into the hall. Leah then came out into the hall and went up the front stairs. Ida ran up the back stairs for mother who was in her bedroom. Mother came down the front stairs to the dining-room door. At this moment my wife, with Rosetta and Ida, were coming from the kitchens along the passage

and saw Leah standing close to mother. Leah then turned and went up the front stairs. Mother and Rosetta now followed up to the top landing, within a few yards of the Grey Room door. The wonderful voice began to sound, seeming to come from the ceiling. It carried on a long conversation with mother. The voice then said : " Marie, Marie. I want my name on the vault."

Mother replied : " I am having it put on."

Voice.—Do it now.

Mother.—I have ordered it.

Here the voice uttered expressions of disappointment and impatience, which were several times repeated.

Then it ceased, and immediately all the bells rang together in a great peal, no one being near them, and the gong in the hall sounded.

These astounding experiences not only established the identity of the apparition and communicating spirit in conjunction with certain amazing things which were to follow, but also showed in an unmistakable manner how terrene interests loom largely in the early days (or even years) of the spirit life. To conclude this incident—before going further with the story of this wonderful manifestation from the other world of one who had " departed this life"—mother gave careful instructions for the cutting of the inscription, but, all unknown to us, for some reason or other, as afterwards transpired, they were not carried out until six months had elapsed. Meanwhile, in April, 1911, mother returned for a time to her native place, and the extraordinary manifestations of the voice ceased until September 24th.

On this day, shortly after 7 P.M., the maid Ida was in the nursery, which is on the top flight and in the same range of rooms as the Grey Room. Suddenly she was startled to hear the wailing voice, long-drawn-out, calling to her from the Grey Room. It said : " Marie's put the name on the vault." She ran downstairs, much frightened as she was

alone, and this voice had not been heard for a considerable time. My wife heard her fall down the stairs and repeatedly stumble in her fright, and when she appeared her face was white and she was badly scared. Ida said the voice seemed to come from the Grey Room, and sounded just the same as it did the previous year. We had had no communication from mother respecting the inscription on the vault, having left the matter entirely in her hands, as she was on the spot. I wrote to her informing her of the reoccurrence of the voice, and asking if she had attended to the matter.

In due course I heard from her saying that the inscription had just been completed and that she had received the account. The bill, which lies before me as I write, is dated September 22nd, and she received it on Saturday, the 23rd, *the day before* the voice sounded here at Weston. *We have no post here on Sundays and no communication of any kind had been received from mother.* The bill was paid on the 27th. We were thus *first* informed of the completion of the work by Leah's voice sounding from beyond the grave!

To resume now the thread of my narrative.

18th January 1911.—About 4 P.M. mother came to me and said that she and my wife had just looked into the cupboard under the staircase and that my wife had seen a white dog. I made light of it, thinking she might be mistaken.

At 5 P.M. my wife ran to me and told me that she, Marjorie, Sylvia and Baby Dorothy had just followed a white dog upstairs to our bedroom, and that it ran under the bed. It was daylight, and it was seen distinctly. Baby saw it and ran to the side of the bed, and crawled under after the dog, crying: "Bow-wow; bow-wow."

About 5.20 the servant, Ida, saw the dog go into my mother's bedroom.

At 5.30 my wife saw the tall white figure of Leah come down the main staircase into the hall. *It was accompanied*

by the white dog. Both lady and dog disappeared at my study door. My wife at once ran to me and told me. She said that the dog was a kind of terrier with glossy short white hair, erect ears and short tail, and had a big oval black spot on its back, rather to one side and down the flank. The mystery of the loud growl, heard when mother attempted to seize the figure, was solved. *The dog was defending its mistress. They were together in the spirit world.*

About 5.45 I heard a loud cry and a crash of breaking glass. My wife ran down the stairs with part of a lamp in her hand.

She said that when half-way up the back stairs the white dog sprang at her as though leaping upon her shoulder. It seemed to knock off the lamp glass and burner, which both fell on the stairs, the glass being broken, while the oil was splashed all over the wall. She was a good deal shaken and startled by this experience. We had no dog in the house, never having kept a dog.

Ida shortly after this saw the figure of Leah in white near the door of the Grey Room. It spoke to her and said: "Tell Marie to come to the Grey Room." So ended this marvellous day.

My wife again saw the dog twice, on 27th January and on 2nd February. She saw it on the lower stairs near the dining-room door, and had a very good view of it. She was in the hall, and the dog stood still and looked at her. It was all alert, and she saw its eyes bright and shining, ears erect, short tail, and particularly noticed that it appeared to be trembling or shivering very much. She also noticed that its hair was so short that she could see the skin through the hair. After looking at her for some time it slowly went upstairs, and my wife followed it until it disappeared in the little room at the end of the passage.

This was wonderfully evidential, as it was the exact description of Leah's dog, which dog my wife had never

seen in life, nor had any of my children or the servant girl Ida. Nor was there any photograph of the dog in existence, nor had one ever been taken. It "died" several years before its mistress. It was a terrier, like the smooth English terrier, much taller and more slender than a fox terrier. It had a short, erect tail, a very short white coat, through which one could see its skin, bright glistening eyes, and was of a very active temperament, full of energy. It quivered with eagerness, and if alert and looking at one, trembled excessively with a kind of concentration of energy difficult to describe. It had a big oval black spot on its back, extending down on to its right flank. This description, given by my wife and the other witnesses who had never seen the dog in life, was extremely convincing to me especially the description of its trembling and quivering.

28th March 1911.—About noon the servant, Ida, brought a jug of water to my study door. On answering her knock, she said: "That dog has just followed me on the passage, sir." Baby Dorothy was in the hall, very excited, and was saying: "Bow-wow; bow-wow." I held up my hand for Ida to be silent, and listened to Dorothy. She ran about the hall, making steps hither and thither, as though *seeking something*, and all the while crying: "Bow-wow, up 'tairs, bow-wow, Pa 'tudy," at the same time pointing up the staircase and to my study door.

She had seen the dog at the same time as Ida, who also noticed the big oval black spot upon its back. Dorothy was one year eleven months old, and her actions and gestures were very significant and absolutely convincing.

My Aunt Leah continued to manifest wonderfully for several months, appearing to the various members of the household, and also speaking in the direct voice audible to all present. She was last seen and heard on 9th February 1913, when, appearing suddenly, tall and white, the face plump and clearly visible, she *took out of my wife's hands*

an article she much used when in the earth life, saying: "It's Leah; it's mine." The dog continued to be seen from time to time, notably on 25th December 1911, when it was seen in our bedroom, and again on 8th October 1914.

Again on 22nd August 1915, having just come into the house, I sat down in my study and began to read the account of Leah speaking to us in the direct voice. This was in the privacy of my study, alone, and all *unknown* to my wife. Just as I had got well into the part describing the voice sounding down the staircase, my wife rushed breathlessly into the study, crying that she had just seen "the white dog with the black spot on its back and side the same as appeared with Leah," and that she followed it and that it had come up to my study door and then disappeared!

I have had many other, striking and dramatic, evidences of the fact that we are surrounded by invisibles who know and can see what one is doing, and who can, when the right conditions are present, engineer events and happenings linking up with actions done in private, and unknown to any other mortal but oneself. Some of these I shall relate.

On two occasions Leah was seen to hit the gong in the hall and make it sound (1st January and 26th February 1911), while on another, 5th March 1911, Leah, appearing to Ida, said: "Tell Marie to come up." Mother went upstairs and talked with the voice for some time, finally asking Leah to appear. Immediately the voice ceased. Leah's dog dashed down the staircase, leaping and frisking frantically, into the hall, where stood my wife and the servant Ida. Both saw it leap up at the gong, causing it to ring, and then pass up the back staircase. Leah and her dog were evidently the cause of the remarkable series of gong ringings which took place on 18th December 1910, and when I and several other persons both heard the gong ring and saw it swaying, no one being in the hall and the

door being locked, and this sounding occurring several times during the day. The gong has been sounded on other occasions when no one has been near it.

As recently as 10th February 1916 the dog was seen with perfect distinctness. On this occasion it was followed through the house. I asked my wife several test questions as to little points connected with its appearance known only to me, and which could only have been answered by one who saw the dog, and these test questions were answered with *absolute exactness*, and one or two details added which could only have been given by a person who *actually saw the dog at the time*.

This dog was my Aunt Leah's great pet. It "died" five or six years before she did. This marvellous experience shows clearly that the idea of Pope's Indian, who thought that

Admitted to that equal sky
His faithful dog would bear him company

is not so wildly improbable as was at one time thought.

It is practically certain that the more intelligent animals, which have been intimately associated with human beings, do bear them company in the other world (vide *Photographing the Invisible*, page 163; also Lieutenant Barter's case), at any rate for a time.

This wonderful case, with its etherialisations, materialisations, and direct voice phenomena, and its striking evidences of identity, is, taken all together, perhaps the most remarkable on record, and the *series* of apparitions of a human being and one of the lower animals *together*, and under associated conditions, is unique. The witnesses signed the various statements in my presence, and on oath, which I am also prepared to do independently where my own testimony is concerned.

I now come to the second case, one which is of especial interest to me.

On 24th June 1913 "died" my mother, Mary Tweedale, the daughter of Charles Coates, engineer, of Crawshaw-booth, and sister of Leah whose remarkable return has just been chronicled. Her passing from this world to the next was foretold by a remarkable vision and prophecy, which was accurately fulfilled to the day, hour and minute, as will be found duly set forth in these pages.

On the morning of 27th June, when the workmen came to solder up the metal coffin, and screw up the oak one containing it, retiring into my study, I locked the door, and determined on a plan which should constitute a test of mother's identity if she should return and manifest to us. The blind was down and I was the only mortal in the room.

Looking around the study, I lighted upon a dried acorn, one of the previous year's growth, and enclosing this in my left hand, which I plunged deep into my pocket, allowing no one to see it, I returned to the room where lay the mortal remains of my dear mother. I asked the men to retire, and when they had done so I locked the door and drew the *portière* curtain carefully over it. The window-blind was down and I was alone with the dead. I now removed the flowers from around the face, and inserting my left hand, still closed, down by the side of her face, I passed it right under the head. Only then did I open my hand and allow the acorn to fall from it. Withdrawing my hand, I rearranged the drapery and flowers, and then, unlocking the door, I admitted the workmen, who immediately soldered up the metal coffin and screwed down the oak one. During these operations I stood at the head of the coffin and made sure that they did not remove the flowers or disturb the body in any way. I was therefore *certain* that no other mortal besides myself knew what I had placed under my mother's head. I determined to keep my own counsel and I guarded my secret with the most scrupulous care.

Saturday, 12th July 1913.—My wife was standing before

the dressing-table in the Red Room (mother's room, in which she died), putting on a brooch, when she saw reflected in the mirror a strange object lying upon mother's bed, which occupied the same position as on the day she died.

As observed in the mirror she thought it was a piece of coloured fabric, and turned round to see, when, to her amazement, she beheld what seemed to be a huge pale brown egg upon the white counterpane. My wife stretched out her hand to touch it when it rolled from under her hand, and so over the far side of the bed and disappeared. She immediately ran down to my study and told me. The exact *similarity in shape and colour between a dried acorn out of its cup and a brown egg* will be at once apparent. I made a careful note of the event in my record of such happenings, which I always kept locked up in my study, but took good care not to give the slightest hint of the nature of the object I had hidden under my mother's head either in the record or in conversation. On this point I was extremely careful throughout.

Tuesday, March 20th, 1914.—My wife in the Grey Room, opening the drawers of the wardrobe. Suddenly there appeared by her side a woman having a strong resemblance to mother, who seemed to wish to look into the drawers. The figure was quite transparent. This wardrobe had been much used by mother and contained many of her things. I was out at the time.

2nd May 1914, 7 P.M.—In the garden, when my wife came running to me in great excitement, saying that she had just seen mother walking slowly up the front stairs. She was dressed in black and was slowly going up the first flight, swaying her body and bearing heavily on each foot alternately, like people do who are old and feeble, and as she used to do towards the last.

I ran into the house with her and we sat for psychic communication at once. Raps soon came, and communication was carried on by calling over the alphabet.

"Is that mother?"—"Yes." came the reply.

We greeted her, and I then said:

"Can you tell me, mother, what it was that I put under your head in your coffin?"—"Yes."

I then asked her to do so. Slowly this sentence was spelled out: "I grow slow."

Much surprised, I said: "Is that the answer?"—"Yes."

This answer brought instant conviction to me that the person giving it *knew what I had placed under mother's head*, as the words refer most evidently to *the oak tree* which is of proverbially slow growth. This sentence and the fact that my wife had seen and *recognised* mother only a few minutes before produced the conviction that she was present and giving me this information. I then told my children that mother had been seen, and also the message just received, and they signed a statement to that effect, as also did the servant Lily.

19th June 1914.—We sat about 2.30 P.M. for psychic communication. Present: myself, wife and the servant Lily. To our surprise Leah's name was given as present. I asked for the name of her dog, the one seen with her, and this was correctly given. Thomas Tweedale's name was now given as present. He had previously been seen and recognised in the house on January 12th, 1911, as related elsewhere, and I had also heard him speak to me on two occasions in the house, and had a most convincing conversation with him at Mr Stead's house in Wimbledon in the presence of several witnesses, through the psychic power of Mr Wriedt. I now put a series of questions to him concerning details of his career and events in my boyhood which I knew positively were only known to myself. These were all answered with absolutely convincing accuracy. I now said:

"Father, do you know what I placed under mother's head?"—"Yes."

"Please tell me."

In reply CLUSTER was spelled out. This was significant. Acorns do often grow in small clusters.

Monday, 6th July 1914.—About 10.45 A.M. my wife suggested a sitting. I was much disinclined, but sat at her request. There was a manifestation almost at once, and the name Mary Tweedale was given.

"Is that mother?"—"Yes."

"If it be you, can you tell me what I placed under your head in your coffin?"—"Yes."

"Please do so."

Then, to my great astonishment and delight, QUORCUS was slowly spelled out.

I at once recognised it as intended for the Latin word, *quercus*, an oak.

It now became perfectly plain to me that mother *knew* what I had put under her head and she was giving me the answer piecemeal and in such a way *as to combat the telepathic theory entirely*, for all the replies had been entirely different to what was in my mind on each occasion. Each time I had been thinking of "acorn."

As for my wife, the replies entirely puzzled her, and not being in possession of the key to the situation, and not knowing Latin, she could make nothing of them.

Mother went on to inform me that she was happy, and that the new life was all she had pictured it. She also said that the hermetically sealed metal coffin had caused her spirit to linger around the place of interment for a considerable time—probably because the decomposition of the body is retarded. This would seem to be an argument for earth burial.

I now asked her if she could remember what she once hit me with when I was a lad and late for school.

"A coat." [Correct.]

"Can you tell me, mother, what was in the coat pocket?"

"A knife."

This was further proof of my mother's presence. Late

one morning for school, she once struck me over the head with a coat, not intending to harm me. Unfortunately there was a heavy jack knife in the pocket, and this acted like a slung shot and, alighting on my head, gave me a severe blow. No one in the mortal knew of this but myself.

24th June 1915.—Awoke at 4 A.M., dreaming of mother. I remembered that this was the anniversary of her passing, which took place at five minutes to three A.M. I then fell asleep again.

Shortly after 8 A.M. the servant Lydia brought tea to the bedroom door. She told us that when bringing it up a few minutes previously, as she got to the top of the back stairs, and was just turning down the passage to our bedroom, she saw a tall, white figure of a woman dressed in a long gown with something round the waist. The woman had her hand upon the door knob. As soon as Lydia saw her the woman stepped back two steps and faded away. Lydia, frightened, put down the tea-tray on the top step and ran downstairs and told the children what she had seen. My son and two elder daughters confirmed this. I am confident that this was mother. She was found dead in bed in the adjoining room at 8 A.M., on 24th June 1913.

6th July 1915.—About 10.30 P.M. a figure followed my wife out of the Red Room (mother's bedroom) and then preceded her into our bedroom, and sat down upon a chair. I could not see it, but it was plain to my wife's clairvoyant vision. She said that the woman's face was like mother, but the face was partly hidden by a cloth bound round it, like mother had when she was lying in state. However, what settled her identity, apart from the likeness of the face, was the fact that she was wearing a peculiar pair of knitted woollen boots with red tops *which she wore almost constantly during her illness*. When seated she appeared to be cutting string into lengths of about three inches. This went on for a minute or two in bright lamplight.

I now resolved on an experiment. I made a *mental* request that if it were mother wishing to communicate with us she would cut the pieces *six inches* in length, instead of three. Within fifteen seconds of this mental request my wife cried out: "*Oh, she is now cutting longer pieces. They seem to be about five inches*"!!

Mother now arranged the pieces of string in the form of an upright with a cross piece so as to form a capital T, and shortly after disappeared.

This was a very remarkable and evidential experience. Another remarkable thing was that it was the anniversary of mother's appearance last year, 6th July. My wife keeps no record of these events, and mine is carefully locked up in my study.

7th July.—Sat for psychic communication again about 1.30 P.M. Mother at once gave her name as present. I now *mentally* requested that if it were she, she would give me a single word proving her identity. To my delight, the word O A K was at once spelled out.

So the proof accumulates. This word, in answer to a *mental* request, was most convincing. My wife, knowing nothing of the request nor the meaning of the Latin word *quercus* previously given, was utterly at a loss to know what it meant, and I did not enlighten her. She hazarded a guess that it referred to mother's *oak coffin*. I made no comment on this.

3rd January 1917.—Wife and I sat for psychic communication about 3.30. The name Mary Tweedale was given. I greeted her, and then said:

"Mother, can you tell me what occupied my attention one beautiful spring afternoon when you took me for a walk to Fall Spring Well?"—"Yes! Daisies."

This was correct. It was a glorious spring day, with the lark soaring in the blue. We passed through a big field of spring flowers and I gathered great bunches of daisies. I remember they had very long stems. My wife knew

nothing of this—it was one of those little details hidden away in the memories of long ago, bringing absolute conviction of mother's personal presence.

I said: "Correct, mother; now can you give me full particulars of what I put under your head in your coffin?"

—"Yes."

"Please spell it."

The letters A E N were at once spelled out.

"Is A right?"—"Yes."

"Is E right?"—"Yes."

"Is N right?"—"Yes."

"Are there any letters missed out?"—"Yes."

"Will you please give the missing letters?"

O and R were spelt out.

"Are R O N E A the letters of the word indicating what I put under your head?"—"Yes."

"How many letters are there in the word?"—"Five."

"When you first gave A E N, was A the first letter?"

—"Yes."

"Was N the last letter?"—"Yes."

"Will you please indicate the order of the other letters?"

—"Yes."

"Where does E come?"—"Second."

"Where does R come?"—"Fourth."

"Where does O come?"—"Third."

"Is the full word A E O R N?"—"Yes."

I replied: "Are you sure it is E?"—"Yes."

Now note the remarkable resemblance between C and E as written, and as printed in small type—c, e. On this the only occasion in which the word "acorn" was given (of which I had naturally been thinking all along), the order of the letters was *deliberately altered*, and e substituted for c; all showing the *counter moves of a clever and independent living personality checkmating my own*. The whole of this reply was given in a wonderful way, evidently to show that telepathy was *not* at work. On the occasion of each

of these communications I was naturally thinking of the word *acorn*, and had it been telepathy that was at work this word would have come straight through long before, whereas every care was evidently taken on this and other occasions to give the information in a form quite different to the thought in my own mind, and this is especially noticeable in the former communications, when "I grow slow," "cluster" and "quorcus" were given, words which were entirely absent from my mind and which surprised me very much.

16th March 1917.—A Mr S. S. Smith called upon me in the afternoon unexpectedly. Knowing that in the past he had shown clairvoyant powers, as we sat round the fire almost in the dark I placed in his hand a small piece of my mother's hair, without giving him any information either as to what I wanted or whose hair it was. He immediately said: "I feel the mother's influence."

I replied: "Do you get anything else?"

He replied: "I see a very curious thing. Perhaps you will laugh at me, but I give you just what I see."

I said: "What is it?"

"He answered: "I see an *egg rack*. You know what an egg rack is?"

I said: "Yes."

"Well," he continued, "I see an egg rack, but with only *one* hole in it, and that is in the middle of the stand, and in this hole sits a *big egg*."

He seemed to indicate that the egg was of huge dimensions and that it occupied the whole stand or rack. I was very careful not to give any lead or to question him, but to allow him to give his own description without any guidance. I made no comment on his description, and he is unaware, up to the time of my writing this, of the significance of that vision at which he thought I might laugh. Its confirmation of previous evidence will be apparent when my wife's vision of the *huge egg-like object*

on 12th July 1913 is recalled, and when it is also considered how closely an egg placed in an egg stand or rack resembles an *acorn in its cup*.

Thus, slowly and by degrees, came the evidence for my mother's survival, brought about in such a manner as to be particularly convincing. On many occasions since has mother come to us with words of encouragement, counsel and warning.

Long years ago, under a tiny portrait of myself as a child, she wrote in her Bible :

Nor shall I leave thee wholly. I shall be
An evening thought, a morning dream to thee,
A silence in thy life, when through the night
The bell strikes, or the sun with sinking light
Smites all the empty windows. As there sprout
Daisies and dimpling tufts of violets out
Among the grass where some corpse lies asleep,
So round my life, when I lie buried deep
A thousand little tender thoughts shall spring,
A thousand gentle memories wind and cling.

She has indeed "not left me wholly."

Through the Communion of Saints have we *both* realised that her presence can be more than "dream" or "memory," even a blessed and actual reality.

Thanks be unto God for his unspeakable gift.

XII

CONCERNING APPEARANCES OF THE SPIRITUAL BODY IN FULFILMENT OF A COMPACT

An it please God to take me hence before thee,
Tho' I were in the uttermost bounds of the earth
Or foundered in the depths of the sea,
To thee I will come.

But after I am risen again I will go before you into Galilee.—
MATT. xxvi. 32.

MANY appearances of the Spiritual Body take place as the result of a definite compact or agreement. These appearances are of the greatest interest from every point of view. Perhaps the classical instance of modern times is the one contained in the memoirs of Lord Brougham. No one will lightly accuse the eminent Lord Chancellor of romancing, for he was one of the acutest and most practical lawyers that ever lived.

He says in his memoirs :

A most remarkable thing happened to me, so remarkable that I must tell the story from the beginning. After I left the High School I went with G——, my most intimate friend, to attend the classes at the University. There was no divinity class, but we frequently, in our walks, discussed many grave subjects—among others, the immortality of the soul and a future state. This question and the possibility of the dead appearing to the living were subjects of much speculation, and we actually committed the folly of drawing up an agreement written with our blood to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the “life after death.” After we had finished our classes at the college G—— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had nearly forgotten his existence. One day I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat I turned my head round, looking towards the chair on which I had

deposited my clothes, as I was about to get out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition or whatever it was that had taken the likeness of G—— had disappeared. This vision had produced such a shock that I had no inclination to talk about it, or to speak about it even to Stewart, but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it that I have here written down the whole history, with the date, December 19th, and all the particulars which are now fresh before me. No doubt I had fallen asleep, and that the appearance presented so distinctly before my eyes was a dream I cannot for a moment doubt, yet for years I had had no communication from G——, nor had there been anything to recall him to my recollection. Nothing had taken place concerning our Swedish travels connected with G——, or with India, or with anything relating to him or any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G—— must have died, and that his appearance to me was to be received by me as a proof of a future state. This was on December 19th, 1799.

In October, 1862, Lord Brougham adds :

I have just been copying out from my journal the account of this strange event. *Certissima mortis imago*. And now to finish the story begun about sixty years since. Soon after my return to Edinburgh there arrived a letter from India announcing G——'s death, and stating that he died on December 19.

The connection between the two events in Lord Brougham's case is unmistakable.

We now come to a more striking and much more detailed case. Percipient and the "deceased" are here also separated by a long stretch of the earth's surface, and there is a definite compact. Again we have a Spiritual manifestation in a soldier family.

It is supplied by Captain G. F. Russel Colt, of Gart-

sherrie, Coatbridge, N.B. (*S.P.R. Proceedings*, vol. i., page 124), and runs as follows :—

I was at home for my holidays, and residing with my father and mother, not here, but at another old family place in Midlothian, built by an ancestor in Mary Queen of Scots' time, called Inveresk House. My bedroom was a curious old room, long and narrow, with a window at one end and a door at the other. My bed was on the right of the window, looking towards the door. I had a very dear brother (my eldest brother, Oliver), lieutenant in the 7th Royal Fusiliers. He was about nineteen years old, and had at that time been some years before Sebastopol. I corresponded freely with him, and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, and that if anything did happen to him he must let me know by appearing to me in my room, where we had often, as boys together, sat at night and indulged in a surreptitious pipe and chat. This letter (I found subsequently) he received as he was starting to receive the sacrament from a clergyman, who has since related the fact to me. Having done this he went to the entrenchments and never returned, as in a few hours afterwards the storming of the Redan commenced. He, on the captain of his company falling, took his place and led the men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him on the right temple and he fell amongst heaps of others, where he was found in a sort of kneeling position (being propped up by the other dead bodies) thirty-six hours afterwards. His death took place, or rather he fell, though he may not have died immediately, on the 8th of September, 1855.

That night I awoke suddenly and saw facing the window of my room by my bedside, surrounded by a bright sort of phosphorescent mist as it were (*vide* Chap. XVII.), my brother kneeling. I tried to speak, but could not, I buried my head in the bedclothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and, indeed, had forgotten all about what I had written to him a fortnight ago. I decided that it must be fancy and the moonlight playing on a towel or something out

of place, but on my looking up there it was again looking lovingly, imploringly, and sadly at me. I tried to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed, glanced out of the window and saw there was no moon, but it was very dark, and raining hard, by the sound against the panes. I turned, and still saw poor Oliver. I shut my eyes, walked through it, and reached the door of the room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned round his head slowly, and again looked anxiously and lovingly at me, and I then saw, for the first time, a wound on the right temple with a red stream from it. His face was of a waxy pale tint, but transparent looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know I shall never forget it. I left the room and went into a friend's room and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father he ordered me not to repeat such nonsense and especially not to let my mother know. On the Monday morning he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom, in his mother's house in Athole Crescent, Edinburgh, with a very grave face. I said, "I suppose it is to tell me the sad news I expect," and he said, "Yes." Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it. But none could say whether he actually died at the moment. His appearance, if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning. Months later his small Prayer Book and the letter I had written to him were returned to Inveresk, found in the inner breast pocket of the tunic which he wore at his death. I have them now.

Mr Colt mentioned several persons who could corroborate this narrative. We add the following letter from Mrs Hope, of Fermoy, sister of Mr Colt :—

On the morning of September 8th, 1855, my brother, Mr

Colt, told myself, Captain Ferguson, of the 42nd Regiment (since dead), and Major Borthwick, of the Rifle Brigade (who is living), and others that he had during the night awakened from sleep and seen, as he thought, my eldest brother, Lieutenant Oliver Colt, of the Royal Fusiliers (who was in the Crimea), standing between his bed and the door, that he saw he was wounded in more than one place—I remember he named the temple as one place—by bullet wounds, that he roused himself, rushed to the door with closed eyes, and looked back at the apparition, which stood between him and the bed. My father enjoined silence, lest my mother should be made uneasy, but shortly afterwards came the news of the fall of the Redan and my brother's death. Two years after, my husband, Colonel Hope, invited my brother to dine with him, the former still being a lieutenant in the Royal Fusiliers, the latter an ensign in the Royal Welsh Fusiliers. While dining they were talking of my eldest brother. My husband was about to describe his appearance when found, when my brother described what he had seen, and to the astonishment of all present the description of the wounds tallied with the facts. My husband was my eldest brother's greatest friend, and was among those who saw the body as soon as it was found.

Many other cases of apparitions following a compact on the part of two or more persons are on record. Some I give elsewhere. My own experience is limited to one case which, although there was no conclusive evidence of identity, is still sufficiently remarkable to bear narration.

For several years before his death I was on friendly terms with that notable inventor and most forceful and virile personality, Sir Hiram Maxim. As is well known, he held strongly agnostic views concerning life after death and the spirit world, maintaining that there was no evidence for either one or the other. I never could bring myself to believe that such a clever man and such a powerful personality could really in his heart of hearts be convinced that nothing but annihilation and the blackness of darkness for ever awaited the human soul after death, and as may be imagined we had many a battle royal on this subject.

After one of these, about two years before his "death," I said: "Well, Sir Hiram, you are older than I, and in the ordinary course of nature you will pass from this mortal life before I do. Now if you do, I challenge you, as an honest man, should you find that you *have* survived the experience we call death, to come to me and tell me so." He described my proposal as a "remarkable one," and then in his usual jocular, good-natured way—he was very fond of a joke—turned it off with words to the effect that he would "call and send up his card." Time passed, and the matter was not again mentioned by either of us. Sir Hiram "died" on the early morning of 24th November 1916, aged seventy-seven. On Thursday, 30th November, my wife and I were sitting privately for psychic communication when a personality began to manifest by very firm and forcible stamps. There was no clairvoyant or clairaudient manifestation such as has sometimes been experienced at our sittings, but just forcible, strong "stamps" upon the floor.

Calling over the alphabet in the ordinary way the name of Sir Hiram Maxim was spelled out. I adjured him solemnly to say if it were really he. He replied that it was none other and that what I had said as to the survival of the soul was true. Then, to my astonishment, he said that the sum of £1000 was coming to me. I adjured him as to whether this were true, and he replied: "Yes." These messages were rapped out by most remarkable and forcible stamps upon the floor.

A week afterwards, on 8th December, we again sat, and on asking the name of the communicator a most humorous name was given by way of reply. I then asked the real name, and the name "Hiram" was rapped out by strong, forcible stamps upon the floor. These were characteristic of this personality at both sittings, while the humorous name first given was thoroughly characteristic of Sir Hiram's fondness for a joke.

I then asked if it were really the case that £1000 was coming to me, and he replied: "Yes," and that it was coming at no distant date. We had no further visit from this personality. The end of the year came, and the next year began to be well advanced, and I had almost forgotten the incident when one morning in July, 1917, I received a letter from one of the trustees of Miss Caroline Emma Spence, of Boston Spa, to the effect that she had left the sum of £1000 to me as vicar in conjunction with the wardens for the upkeep of Weston Church, and particulars of the legacy appeared in *The Yorkshire Evening Post* for 7th July 1917. Miss Spence died in February, 1917, nearly three months *after* the forecast of 30th November, and the legacy came as a complete surprise.

Now, although there is no conclusive evidence of identity in this experience, such as I have been fortunate in obtaining in many other cases, yet the fact that an event which then lay in the future, and of which we had no knowledge whatsoever, was foretold by a personality purporting to be Sir Hiram, and that this forecast was *accurately fulfilled* renders it exceedingly probable that the communicating personality gave his name truly and accurately also, and was none other than the veritable Sir Hiram.

The following account is from a lady well known to Mr Myers, one of the officials of the S.P.R. Here the compact is made between the wife and her friend. Now sceptics try and explain away these matters by saying that the compact weighs on the mind of the individuals and produces an hallucination, but how this always coincides with the death they do not explain. The case to be described, however, knocks the bottom out of their argument, because although the compact is made between two friends, the wife appears first to her daughter, then to the nurse, and lastly to the husband, the first two being unaware of the compact—and *not to the friend at all*.

The sceptic's argument is even more effectually destroyed by the case (*S.P.R. Proceedings*, vol. ii., page 216) related by the Rev. A. Bellamy, whose *wife* had made a compact with the deceased. Mr Bellamy saw the Spiritual Body of the deceased, but the wife, who was sleeping in the same room, did not.

But to resume, the first instance is contained in vol. v., page 440.

The account comes from a lady known to Mr Myers, who prefers that her name should not be given.

March, 1889.

My mother died on the 24th of June, 1874, at a house called The Hunters Palace, Silima, Malta, where we were then living for her health. She had always a great fear of being buried alive, and extracted a promise from my father that wherever she died he should not allow her to be buried for a week, and I remember we had to get special permission, as it is the custom to bury within three days in a hot climate. The third day after death was the last time I saw her, and I then went into the room with my father and we cut off all her hair, which was very long and curly. I have no remembrance of being at all nervous or in the least frightened. On the seventh day after death she was buried, and it was on that night she appeared to me. I slept in a little dressing-room opening out of the larger nursery, which, like many old houses, had two steps leading into it. The smoking-room, where my father generally spent his evenings, was across the hall, so that it was not necessary for me to go through the nursery, where my two little brothers slept, to get out. On this particular evening the weather was stiflingly hot and intensely still. I had been put to bed earlier than usual and had no light in the room, the venetian shutters were open as far as they would go, and the night was so beautiful that the room was quite light. The door into the nursery was only partially closed, and I could see the nurse's shadow as she leaned over her work, and I gazed at the shadow of her hand moving up and down with an irritating regularity until I fell asleep. I seemed to have been sleeping some time when I awoke, and turning over the other side towards the window saw my mother standing

at my bedside crying and wringing her hands. I had not been awake long enough to remember that she was dead, and exclaimed quite naturally (for she often came in when I was asleep): "Why, dear, what's the matter?" and then, suddenly remembering, I screamed. The nurse sprang up from the next room, but on the top step flung herself on her knees and began to tell her beads and cry. My father at the same moment arrived at the opposite door, and I heard his sudden exclamation of "Julia darling." My mother turned towards him and then to me, wringing her hands again; retreated towards the nursery and was lost. The nurse afterwards declared that she distinctly felt something pass her. My father then ordered her out of the room, and telling me that I had only been dreaming stayed until I fell asleep.

The next day, however, he told me that he, too, had seen the vision, and that he hoped to do so again, and that if she ever came to see me again I was not to be frightened, but to tell her papa wanted to speak to her, which I faithfully promised to do, but she never appeared again.

My father died just three years ago, so that I am now the only eye-witness left. My father's second wife has, however, heard the story from him and will sign this.

L. H.

M. S. H.

Lady E——, who was known to Mr Myers, writes of this as follows:—

Mrs H—— was one of my most intimate friends for many years, and she and I made a compact that whosoever died first should, *if possible, appear to the survivor*. When I heard of her death (by telegraph, on the very day) I sat up all night hoping so see her, but saw and heard nothing.

Afterwards her daughter told me that she and a Maltese nurse and her father had all seen my departed friend in the child's bedroom, she seeing the figure first, then the nurse, and the father rushing in and seeing it also.

One thing to be noted here is that Lady E—— when on the watch for the appearance did not see it, and the same thing is testified to by Mr Mamtchich (page 133). Readers

of these pages who may be somewhat nervous may take heart of grace, if inclined to look over their shoulders. Our departed friends rarely frighten us, they are almost invariably harmless, and generally their appearance is consolatory and assuring, but apart from this they rarely come to us when we are looking for them or expecting them, but usually take us unawares, and the appearance is generally so natural that not until it has vanished do we realise its nature and meaning. Then, like Achilles gazing after the shade of his friend Patroclus, we realise

'Tis true, 'tis certain, man, tho' dead, retains
Part of himself, the immortal mind remains,
The form subsists, freed from the body's chains.

I close this chapter with the experience of Mr R. D'Onston, and reproduced here by the kind permission of Miss Estelle Stead.

To those instances of ghosts who have kept promises made in life to appear to those dear to them, may I add my own experience? The incident occurred to me some years ago, and all the details can be substantiated. The date was August 26th, 1867, at midnight. I was then residing in the neighbourhood of Hull, and held an appointment under the Crown which necessitated my repairing thither every day for a few hours' duty. My berth was almost a sinecure.

I had a love affair with a girl in Hull. I will call her Louise. She was young, beautiful, and devoted to me. On the night of the 26th of August we took our last walk together, and a few minutes before midnight paused on a wooden bridge running across a kind of canal, locally termed a "drain." We paused on the bridge, listening to the swirling of the current against the wooden piles, and waiting for the stroke of midnight to part for ever. In the few minutes' interval she repeated, *sotto voce*, Longfellow's *Bridge*, the words of which "I stood on the bridge at midnight," seemed terribly appropriate. After nearly twenty-five years I can never hear that piece recited without feeling a deathly chill and the whole

scene of two souls in agony again arising before me. Well ! midnight struck, and we parted ; but Louise said : " Grant me one favour, the only one that I shall ever ask you on this earth : promise to meet me here twelve months to-night at this same hour." I demurred at first, thinking it would be bad for both of us, and only reopen partially healed wounds. At last, however, I consented, saying : " Well, I will come if I am alive ! " but she said : " Say alive or dead ! " I said : " Very well then, we will meet, dead or alive."

The next year I was on the spot a few minutes before the time ; and punctual to the stroke of midnight, Louise arrived. By this time, I had begun to regret the arrangement I had made ; but it was of too solemn a nature to be put aside. I therefore kept the appointment, but said that I did not care to renew the compact. Louise, however, persuaded me to renew it for one more year, and I consented, much against my will ; and we again left each other, repeating the same formula : " Dead or alive."

The next year after that passed rapidly for me until the first week in July, when I was shot dangerously in the thigh by a fisherman named Thomas Piles, of Hull, a reputed smuggler. A party of four of us had hired his 10-ton yawl to go yachting round the Yorkshire coast, and amuse ourselves by shooting sea-birds amongst the millions of them at Flamborough Head. The third or fourth day out I was shot in the right thigh by the skipper Piles ; and the day after, one and a quarter ounce of No. 2 shot were cut out therefrom by the coastguard surgeon at Bridlington Quay (whose name I forget for the moment), assisted by Dr Alexander Mackay at the Black Lion Hotel. The affair was in all the papers at the time, about a column of it appearing in *The Eastern Morning News*, of Hull.

As soon as I was able to be removed (two or three weeks) I was taken home, where Dr Kelburne King, of Hull, attended me. The day—and *the* night—(the 26th August) came. I was then unable to walk without crutches, and that for only a short distance, so had to be wheeled about in a Bath chair. The distance to the trysting place being rather long, and the time and circumstances being very peculiar, I did not avail myself of the services of my usual attendant, but specially retained an old servant of the family, who frequently did confidential commissions for me, and who knew Miss Louise well. We set forth " without beat of drum," and arrived at the

bridge about a few minutes to midnight. I remember that it was a brilliant starlight night, but I do not think that there was any moon, at all events, at that hour. "Old Bob," as he was always affectionately called, wheeled me to the bridge, helped me out of the Bath chair, and gave me my crutch. I walked on to the bridge, and leaned my back against the white painted top rail, then lighted my briar-root, and had a comfortable smoke.

I was very much annoyed that I had allowed myself to be persuaded to come a second time, and determined to tell "Louise" positively that this should be the last meeting. So, if anything, it was in rather a sulky frame of mind that I awaited Louise. Just as the quarters before the hour began to chime I distinctly heard the "clink, clink," of the little brass heels, which she always wore, sounding on the long flagged causeway, leading for 200 yards up to the bridge. As she got nearer I could see her pass lamp after lamp in rapid succession, while the strokes of the large clock at Hull resounded through the still night.

At last the patter, patter of the tiny feet sounded on the woodwork of the bridge, and I saw her distinctly pass under the lamp at the farther end—it was only twenty yards wide, and I stood under the lamp at my side. When she got close to me I saw that she had neither hat nor cape on, and concluded that she had taken a cab to the farther end of the flagged causeway, and (it being a very warm night) had left her wraps in the cab, and for purposes of effect had come the short distance in evening dress.

"Clink, clink," went the brass heels, and she seemed about passing me, when I, suddenly urged by an impulse of affection, stretched out my arms to receive her. She passed *through* them, intangible, impalpable, and as she looked at me I distinctly saw her lips move, and form the words: "Dead or alive." I even *heard* the words, but not with my outward ears, with something else, some other sense—what I know not. I felt startled, but not afraid, until a moment afterwards, then my blood seemed turned to ice. Recovering myself with an effort, I shouted out to "Old Bob," who was safely ensconced with the Bath chair in a nook out of sight round the corner. "Bob, who passed you just now?" In an instant the old Yorkshireman was by my side. "Ne'er a one passed me, sir!" "Nonsense, Bob," I replied, "I told you that I

was coming to meet Miss Louise, and she just passed me on the bridge, and *must* have passed you, because there's nowhere else she *could* go! You don't mean to tell me you didn't see her?" The old man replied, solemnly: "Maister Ros, there's something uncanny about it. I heerd her come on the bridge, and off it, I'd knaw them clicketty heels onywhere; but I'm hinged, sir, if she passed me. I'm thinking we'd better gang." And "gang" we did; and it was the small hours of the morning (getting daylight) before we left off talking over the affair, and went to bed.

The next day I made inquiries from Louise's family about her, and ascertained that she had died in Liverpool three months previously, being apparently delirious for a few hours before her death, and our parting compact evidently weighing on her mind, as she kept repeating "Dead or alive! Shall I be there?" to the utter bewilderment of her friends, who could not divine her meaning, being of course entirely unaware of our agreement.

XIII

INDICATIONS OF CONTINUED KNOWLEDGE OF AND INTEREST IN TERRENE AFFAIRS SHOWN BY THE DEPARTED

And behold there talked with him two men which were Moses and Elias, who appeared in glory, and spake of his decease which he should shortly accomplish at Jerusalem.—LUKE ix. 30, 31.

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said, Arise, and go into the city, and it shall be told thee what thou must do.—ACTS ix. 5, 6.

And when they were come over against Mysia they essayed to go into Bithynia, and the Spirit of Jesus suffered them not.—ACTS xvi. 7 (Revised Version).*

And I saw him saying unto me make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me.—ACTS xxii. 18.

Lo, I am with you alway, even unto the end of the world.—MATTHEW xxviii. 20.

THE great majority of mankind have ever found it impossible to believe that the change we call death is a plunge in the waters of Lethe where all things are forgotten. True some have taught it, in strange doctrines, either of immediate annihilation or of reincarnation. Virgil is tinged with the latter belief, as is shown in this passage of the *Æneid*:

* This intervention in Paul's plan has usually been ascribed by the Church to the "Holy Ghost," but the real meaning of this remarkable passage has long been obscured by an omission in the Greek text. The full text reads: *Το πνευμα Ιησου*, the Spirit of Jesus.

The immediate personal intervention of Jesus in Paul's plan is thus here clearly indicated (as on other occasions), but whether by the direct voice or by open vision as in Acts ix., xii., and xviii., it is impossible to say, and this is the more evident from what is related in Acts xxiii. 9, for there we read that "the Lord said unto Paul in the night by a vision, be not afraid, but speak and hold not thy peace, for I am with thee."

That Jesus after his "death" followed Paul and the other

Whole droves of minds are by the driving God,
 Compelled to drink the deep Lethean flood
 In large forgetful draughts, to steep the cares
 Of their past labours and their irksome years,
 That unremembering of its former pain,
 The soul may suffer mortal flesh again.

Wordsworth conveys the same idea :

Our birth is but a sleep and a forgetting.
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar.

The rank materialists with their doctrines of annihilation we have with us to-day, while the gloomy beliefs of many who call themselves Christians, but who vehemently

apostles in their missionary wanderings, and frequently intervened to guide and help them, is plainly shown by New Testament records.

It is certain that other passages referring to the intervention of or influence from the "Holy Ghost," are really records of messages or influences from or of events brought about by, God or the Spirit of God (who is the same being and consequently the same person as God, just as a man and the spirit of that man are the same man) through the ministry or agency of spiritual beings of different degrees of exaltation. That this method was constantly employed is easily proved by reference both to the Old and New Testaments. A case especially showing how God, or the Spirit of God (God is spirit.—John iv. 24) influences the minds and actions of men and rules the world of men by the use of intermediary agents or messenger spirits, is to be found in Daniel x. 11 and 20, where messenger spirits of high degree are shown in the act of influencing the mind of the Prince of Persia. The influence of the "Spirit of God" upon men personally or upon the Church collectively is the influence of God brought to bear upon the minds and actions of men through good intermediary messenger spirits. Now Christ tells the Jews that they have "neither heard God's voice at any time nor seen his shape" (John v. 37). The Apostle John says: "No man hath seen God at any time" (John i. 18; 1 John iv. 12). The Apostle Paul states that God is a being "whom no man hath seen or can see" (1 Tim. vi. 16); and a careful consideration of the recorded instances of spiritual manifestation in the Old and New Testaments, together with the above quotations, makes it clear that God does not manifest in *propria persona* to man, but through subsidiary spiritual agents.

In Rev. i. 4 *seven spirits* are mentioned as before the throne, or

desire ages of oblivion, are but one step removed from the heathen doctrine of Lethe. From the nature of the case neither the doctrines of annihilation or reincarnation can satisfy the mind of man. Both strike equally at the persistence of the Ego and the survival of conscious personality, and without these existence has no meaning. There are many experiences on record showing that the departed, alive in the Spiritual Body, neither lose their affection for loved ones still in the mortal body, nor do they cease to

immediate presence of God, and the constant use of messenger spirits of all degrees of exaltation, from Christ (Rev. i. 1) and the archangels (Dan. x. 13) to ordinary discarnate human beings (Rev. xxii. 9; Dan. x. 16) is one of the most marked features of Holy Writ. These spirit messengers *proceed*, or are sent, from God, either directly (Daniel ix. 20-23, x. 11-12; Acts xii. 5, 11), or *indirectly*, the *commission being sometimes passed on through several agents* (Rev. i. 1; xxii. 16, 9; Acts ix. 17), and each such good spirit, guide, teacher, or messenger, is a "spirit of truth" (πνευμα της αληθειας—John xvi. 13, 14; xiv. 17, 26).

God and the Spirit of God are one and the same being, and consequently, *the same person*, the Father, the Creator, the Lord and Giver of Life. Of the manifestation of the Spirit of God as a personality distinct from God the Father, the Creator, there is not a particle of proof in the New or Old Testaments. The phenomena of the Day of Pentecost are certainly no such proof, but indicate the presence of, and control of the disciples by, departed spirits of many different nationalities.

It is necessary at this point to note that God the Father, the Creator, the Almighty, being himself a Spirit—or Spirit (John iv. 24)—the idea of the "Holy Ghost" as a spirit Third Person of the Godhead distinct in personality from God the Father, the Creator, the Great Spirit, is wholly superfluous. The "Holy Ghost" is not another spirit personality of the Godhead, but a term used to indicate those manifestations of good or holy spiritual influence, or power, exercised by God, the Great Spirit, through various intermediary spirit personalities.

This the early Church did not clearly perceive, the result being the introduction of the dogma of the Third Person. In like manner the early Church, not understanding the phenomenon of Materialisation, adopted the totally erroneous doctrine of the resurrection of the flesh.

When the arisen Christ says: "Receive ye the Holy Ghost" (John xx. 22); when it is stated that "they were all filled with the Holy Ghost" (Acts ii. 14); when Ananias is sent by the arisen Christ to Paul "that he might receive his sight and be filled with the Holy Ghost" (Acts ix. 17); or when Peter, John, or Paul place their hands

take an interest in terrene affairs. Death is merely an event in life, not a cessation of existence, nor a mental oblivion, life and activity being taken up and resumed in the spirit world practically at the point where they are laid down here. This is just what we should expect from a perusal of the account of Christ's resurrection life. The narrative given in the last chapter by Mr Mamtchich shows that Palladia undoubtedly anticipated and took an interest in his approaching marriage just as—I say it with all reverence—Moses and Elias were heard to manifest a keen

on the converts “and the Holy Ghost” came upon them and they spake with tongues and prophesied” (Acts viii. 1, xix. 6); when the Holy Ghost or Comforter is described as “guiding,” “teaching,” “testifying” (John xiv.-xvi.); when Peter says that the prophets “spake as they were moved by the Holy Ghost” (2 Peter i. 21); it is evident that the *influence* or *power* of God the Great Spirit, as manifested in the spiritual gifts, and conveyed through the agency of good intermediary spirit personalities, is here indicated, and not the coming, manifestation, or reception, of another spirit personality of the Godhead distinct from that of God the Father.

These gifts of the Holy Ghost are the “spiritual gifts” mentioned by Paul in 1 Cor. xii. which include among others (1) the “gift of healing”; (2) the gift for various strong psychic phenomena—“the working of miracles” (*εναργηματα δυναμεων*—manifestations or workings of powers)—that is, results produced by the active exercise of “supernatural” or psychic powers. For *δυναμις* in this sense, cf. Matt. vii. 22; xi. 20; Mark vi. 14); (3) clairvoyance, “the discerning of spirits” (*διακρισεις*—acts of discerning or distinguishing); (4) the power to foretell events—“prophecy”; (5) speaking in foreign languages unknown to the speaker (cf. Acts ii. 6)—“divers kinds of tongues”; (6) interpretation of languages unknown to the speaker—“interpretation of tongues”; and they are all due to the presence of good spiritual beings—the arisen Christ, archangels, angels and the arisen spirits of the departed (Luke xx. 30; Rev. xxii. 9)—acting as the agents and messengers of God (Heb. i. 14), influencing the minds of, conveying information to, or producing manifestations through those human beings who receive the spiritual gifts (Ezekiel ii. 2; Daniel x. 10; Acts xxii. 18).

The scheme of spiritual being and manifestation shown us in the Old and New Testaments is (1) God (the Spirit of God), who is the Father, the Creator, the Lord and Giver of Life; (2) Christ; (3) the archangels; (4) the angels; (5) human angels, the arisen spirits of the departed. The “Holy Ghost” is the good or holy spiritual influence and power of (1) exercised through (2), (3), (4) and (5).

interest in Christ's approaching death at Jerusalem. There are many cases in which the apparition not only shows a knowledge of the past and of the present, but even predicts the future. Such predictions, often accurately fulfilled, kill the subjective and subliminal theories as explanations of these apparitions. Here is a case very well attested, and of a nature that appeals as forcibly to the stranger as to the immediate percipient. It is taken from a paper by Mr Myers, in *S.P.R. Proceedings*, vol. viii., page 200.

On February 2, Michael Conley, a farmer, living near Iowa, Chicksaw County, was found dead in an outhouse at Jefferson House. He was carried to Coroner Hoffman's morgue, where, after the inquest, his body was prepared for conveyance to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

His son came from Iowa and took the body home. When he reached there and one of the daughters was told that her father was dead, she fell in a swoon, in which she remained several hours. When at last she was brought from the swoon she said, "Where are father's old clothes? He has just appeared to me dressed in a white shirt, black clothes, and satin slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there." In a short time she fell into another swoon, and when out of it demanded that somebody go to Dubuque and get the clothes. She was deathly sick, and is so yet.

The entire family considered it only an hallucination, but the physician advised them to get the clothes as it might set her mind at rest. The son telephoned Coroner Hoffman, asking if the clothes were still in his possession. He looked and found them in the back yard, although he had supposed they were thrown in the vault as he had intended. He answered that he had them still, and on being told that the son would come to get them they were wrapped in a bundle.

The young man arrived last Monday afternoon, and told Coroner Hoffman what his sister had said. Mr Hoffmann

admitted that the lady had described the identical burial garb, even to the slippers, *although she never saw him after death, and none of the family ever saw more than his face through the coffin lid*. Curiosity being aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewn up with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

The Herald, DUBUQUE, IOWA.
March 11, 1891.

R. HODGSON.

DEAR SIR,—I am in receipt of your favour of the 6th instant. I happened to be in the coroner's office while the son was still there with the clothes a few minutes after the money was found. The published account is not exaggerated in the least.

H. S. SILL.

M. M. Hoffman, Dubuque, Iowa, 18th March 1891, writes to Dr Hodgson as follows :—

In regard to the statement of the Dubuque *Herald*, of February 19, about the Conley matter, it is more than true by my investigation. I laughed and did not believe in the matter when I first heard of it until I satisfied myself by investigating and seeing what I did.

H. M. HOFFMAN, *County Coroner*.

Here we find that the apparition communicates two sets of facts, one of them only known to strangers, and of course *not known to himself during his mortal life* (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein). Such cases utterly destroy the telepathic and subliminal theories.

This communication could only have come from the deceased, no other person being aware of the inner pocket and the money. If it be objected that these things are too trivial* to form the subject of a communication from the other life we can only reply that this is simply a preconception on our part. How do we know that they are too trivial? There is abundant evidence that orthodox and conventional ideas of the nature and occupation of the future life require a thorough revision. Christ tells us that not a sparrow falls to the ground without our Heavenly Father's knowledge, and that even the very hairs of our head are all numbered. It is certain that for some time after death the affairs of the past life often loom largely in the thoughts of those in the Spiritual Body, especially when these affairs bear closely upon the well-being of some loved one.

Here is a striking account of the obtaining of information by psychic means (probably from the spirit of the deceased person) relative to earthly affairs. It is narrated by Lord Crawford and Balcarres (the Master of Lindsay), in his evidence before the Dialectical Society, and is totally destructive of all anti-spiritual theories :

A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not find even the certificate of her death. I went with him to the Marshalls' and we had a sitting. Soon the communicating signals came. My friend then asked his questions *mentally*. We were told that the will had been drawn by a man named William Walker, who lived in Whitechapel; the name of the street and the number of the house were given. We went to Whitechapel and found the man, and subsequently, through his aid, obtained a copy of the draft. He was unknown to us and had not always lived in that locality, for he had once seen better days. The psychic could not possibly have known anything about the matter, and even if she had her knowledge

* *Vide postea.*

would have been of no avail, as all the questions were *mental* ones.

The following account of two experiences connected together in a remarkable way are sent by the Princess di Cristoforo, who was personally known to Mr Myers, and is the wife of Colonel Wickham, of 7 Comeragh Road, W., the latter also witnessing to the correctness of the facts set forth. In these two cases the apparition is seen by more than one person (*S.P.R. Proceedings*, vol. viii. 226).

A friend of mine, an officer in the Gordon Highlanders, was severely wounded in the knee at Tel-el-Kebir.

His mother was a great friend of mine. and when the *Carthage* hospital ship brought him to Malta, by dint of much entreaty his mother and I were allowed to go and nurse him. A few days before the end I pinned the Order of the Osmanli on the front of the poor dying boy's nightgown. I sat in an arm-chair by his bed all night, as he slept better holding my hand. One night, January 4th, 1886, no immediate change being apprehended, his mother made me go home to have a night's rest. He had been in a kind of lethargy for some hours, and as the doctor said he would probably sleep, being under the effects of morphia, until the next morning, I consented to go, intending to return at daybreak, so that he should find me there when he awoke. About three o'clock that night my son, who was sleeping in my room, woke me with a cry of "Mamma! there is Mr Blake." I started up; it was quite true. He floated through the room about half a foot from the floor, smiling at me as he disappeared through the window. Half-an-hour afterwards a man came to tell me that Mr Blake had died at three o'clock and I must go to his mother, who had sent for me. She told me that he had been half conscious just before he died, and was feeling about for my hand, after pressing hers and that of his old soldier servant, who had remained with him to the last. I have never forgiven myself for going home that night.

The writer's son, who was, she informs us, nine years old at the time of the occurrence, also signs the account.

The Princess's next experience is collective, visual, and tactile.

In the summer of 1886 I was living at Stuttgart, having taken my family there for educational reasons. We were all seated at the tea-table talking and laughing, when I felt an extraordinary sensation as if someone were leaning heavily on my shoulders. I tried to turn round, but literally couldn't do so. Looking across the table I found my daughter's eyes fixed and staring with a scared look in them—at the back of where I sat. I said nothing at the time, but when we were alone in the drawing-room I asked L—— what had made her stare beyond me so.

"I saw Mr Abbott and Mr Blake standing one on either side of you; they had one of their hands on each of your shoulders, and they changed places once," she replied.

"Were they sad looking?"

"No, they were both smiling down on you. I could not see lower than their waists clearly, these seemed to be a kind of haze, but their faces were quite clear."

Both these young men appeared to me previously (see the former account). They were very much attached to me and my little daughter.

Miss Wickham has given verbally and in writing a completely concordant account.

The famous Lord Chancellor Erskine had the following experience. He says, in the account of it:

When I was a young man I had been for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a bookshop, I met our old family butler. He looked greatly changed, pale, wan and shadowy. "Eh, old boy!" I said, "what brings you here?" He replied: "To meet your honour and to solicit your interference with my lord to recover a sum due to me, which the steward at the last settlement did not pay."

Struck by his looks and manner, I bade him follow me to the bookseller's shop into which I stepped back, but when I turned round to speak to him he had vanished. I remembered that his wife carried on some little trade in the Old Town,

and I remembered the house. Having made it out I found the old woman in widow's mourning. Her husband had been dead some months, and had told her on his deathbed that my father's steward had wronged him of some money, but that when *Master Tom* returned he would see her righted. This I promised to do, and shortly after fulfilled my promise. The impression of this on me was indelible.

Several of the instances quoted in other chapters bear especially on this manifestation of a continued interest in terrene affairs.

My own experience bears this contention out to the full, Several of my own deceased relatives have returned to me in the presence of other witnesses and have given me detailed and particular information not only fully establishing their identity but also showing continued knowledge of and interest in the affairs of this earth life. I have often been present when similar proof has been given to others also, all of which will be narrated in due course.

Undoubtedly many veridical cases never see the light, as they concern affairs too sacred or too private to be published, and in addition to this there is the *fear of being laughed at*, a fear which is now, fortunately, rapidly disappearing as people become more enlightened and more intelligently acquainted with the reality of these phenomena.

XIV

EVIDENCE THAT THE SPIRITUAL BODY OFT LINGERS FOR A TIME ROUND THE SCENES OF EARTHLY LIFE

Being seen of them forty days, and speaking of the things pertaining unto the kingdom of God.—ACTS i. 3.

That he was seen of Cephas, then of the twelve :

After that, of about five hundred brethren at once ; of whom the greater part remain unto this present, . . .

After that, he was seen of James ; then of all the apostles.*

And last of all he was seen by me also, . . .—1 COR. xv. 5-8.

It may be, burdened with dark secrets, harassed by inextinguishable crimes,

A wretched soul hath now and then clung fiercely to its birthplace.

It may be that either of a pair long joined in happy marriage, Hovereth in deep love about the other, visiting its mate.

It may be, doting on her child, a mother's ghost hath lingered To guard him, angel like, from some perilous evil night.

TUPPER.

THE manifestation of Christ to his apostles was complete and perfect in its fullness and power. It was the unveiling and bringing out into the full light, of "life and immortality."

These appearances of Christ were not confined to one spot, but took place in localities widely separated from each other, as, for instance, Jerusalem, Galilee, Emmaus, Damascus, Corinth and Patmos, and while the greater number were comprised within a period of six weeks, a few were extended over a period of many years.

Now we find a reflection of this wonderful manifestation of the Redeemer to us in the manifestations of the Spiritual Body.

The appearances of Christ and those of ordinary men are the same in this, that they are evidences of HUMAN SUR-

* After Paul's martyrdom, Jesus was again seen by the Apostle John, in the Isle of Patmos (Rev. i. 9, 18), towards the end of the first century. Thus a period of about sixty years is covered by the Lord's appearances to his apostles.

VIVAL, and the long-drawn-out sojourning of the Lord with the children of men, after his resurrection from the dead, has its reflection and parallel in cases where the Spiritual Body of one departed has been repeatedly seen over a period of many years.

There are many instances where the departed are seen in places never visited by them during their natural life, proving conclusively that the cause lies in no local picture, photographed, as it were, upon the walls and stones, as some would have us believe, but rather in a living presence that can pass from room to room, from place to place, and appear from year to year.

Instances of this are seen in the apparition of my Aunt Leah at Weston, where she had never been during her mortal life, and in the remarkable experience which took place in our own family (page 92). Here the Spiritual Body was seen by different persons in two separate places, which were twenty miles apart. In one of these the deceased had never been during her earthly life.

Again, the appearances of Palladia (page 131) extend over many years, and were seen at places widely apart, where she had never previously been. In *Proceedings S.P.R.*, vol. v., page 442, is a well-attested case in which the departed wife is seen no less than seven times by four different persons in two separate houses. These instances kill the local picture theory completely.

There are many instances of the frequenting of the scenes of earthly life recorded by the S.P.R. In some cases this frequenting extends over many years, and there are many witnesses. It is to be noticed that these appearances are never harmful, and often distinctly consolatory, as in the case so carefully recorded by General Campbell (*Proceedings S.P.R.*, vol. v., 477).

The following narrative will suffice to illustrate this frequenting of old familiar scenes during what one may term the early days of life in the Spiritual Body.

This account is one of the fullest and most remarkable extant, all the persons were well known to Mr Myers, and the matter has been the subject of the most thorough and careful investigation by the Society for Psychical Research. The name Morton has been substituted for the real name, but the initials and the other names are correct ones. Miss Morton was at the time preparing for the medical profession, and was a lady of scientific training and of strong nerve, as is evident from the way she endeavoured to lay hold of the figure and to speak to it.

The record is to be found in *Proceedings S.P.R.*, vol. viii., pages 311-329, and runs as follows:—

The house is a typical modern residence, square and commonplace in appearance.

The whole is in thoroughly good repair, neither rats nor mice having been seen in the house, and there are no owls in the neighbourhood to account for any of the sounds heard. It was built about the year 1860 on a site occupied by a market garden. While yet unfinished it was bought from the builders by the first occupant, Mr S——, an Anglo-Indian, who lived in it for about sixteen years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking.

About two years later Mr S—— married again. His second wife was a Miss I. H——. Their married life was embittered by quarrels frequently resulting in violent scenes. The chief subjects of dispute were the management of the children of the first Mrs S—— and the possession of her jewellery, to preserve which, for the children, Mr S—— had some of the boards in the small front sitting-room taken up by a local carpenter and the jewels inserted in the receptacle so formed. Finally a few months before Mr S——'s death on the 14th July 1876, his wife separated from him. She was not present at the time of his death, nor, as far as is known, *was she ever at the house afterwards.*

She died on the 23rd of September 1878, and her remains were brought back to the town to be interred in a churchyard

about a quarter of a mile from the house in which she had lived.

After Mr S——'s death the house was bought by Mr L——, an elderly gentleman. Mr L—— died rather suddenly within six months of going into the house, and it remained empty for some years—probably four.

In April, 1882, the house was let by the representatives of the late Mr L—— to Captain Morton. The family consists of Captain Morton, his wife, a married daughter, Mrs K——, four unmarried daughters and two sons.

My father took the house in March, 1882, none of us having then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition.

I had gone up to my room, but was not yet in bed, when I heard someone at the door, and went to it thinking that it might be my mother. On opening the door I saw no one, but on going a few steps along the passage I saw the figure of a tall lady dressed in black standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, curious who it could be. I had only a small piece of candle and it suddenly burnt itself out, and being unable to see more I went back to my room.

The figure was that of a tall lady, dressed in black of a soft woollen material judging from the *slight sound* in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then, but on further occasions when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold in her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. During the next two years—from 1882 to 1884—I saw the figure about half-a-dozen times, first at long intervals and afterwards at shorter, but I only mentioned these appearances to one friend who did not speak of them to anyone.

During this period as far as we know there are only three appearances to anyone else.

1. In the summer of 1882 to my sister Mrs K—— when the figure was thought to be that of a Sister of Mercy who had called at the house, and no further curiosity was aroused.

She was coming down the stairs rather late for dinner at 6.30, it being then quite light, when she saw the figure cross the hall in front of her and pass into the drawing-room. She then asked the rest of us already seated at dinner: "Who was the Sister of Mercy whom I have just seen going into the drawing-room?" She was told there was no such person, and the servant was sent to look, but the drawing-room was empty and she was sure no one had come in. Mrs K—— persisted that she had seen a tall figure in black with some white about it, but nothing further was thought of the matter.

2. In the autumn of 1883 it was seen by the housemaid about 10 P.M., she declaring that someone had got into the house, her description agreeing fairly with what I had seen, but as on searching, no one was found, her story received no credit.

3. On or about December 18, 1883, it was seen in the drawing-room by my brother and another little boy. They were playing outside on the terrace when they saw the figure in the drawing-room close to the window, and ran to see who it could be that was crying so bitterly. They found no one in the drawing-room and the parlour-maid told them that no one had come into the house.

After the first time I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right-hand side of the bow window. From the drawing-room she went along the passage towards the garden door where she always disappeared.

The first time I spoke to her was on January 20, 1884, I opened the drawing-room door softly and went in, standing just by it. She came in, passed me and walked to the sofa and stood still there, so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before. In May and June, 1884, I tried some experiments, fastening strings with marine glue across the stairs at different heights from the ground—of which I give a more detailed account later on.

I also attempted to touch her, but she always eluded me. It was not that there was nothing to touch, but that she always

seemed to be beyond me, and if followed into a corner simply disappeared. During these two years the only noises I heard were those of slight pushes against my bedroom door accompanied by footsteps, and if I looked out on hearing these sounds I invariably saw the figure. "Her footstep is very light, you can hardly hear it except on the linoleum, and then only like a person walking softly with thin boots on." (Letter of January 31, 1884.) The appearances during the next two months—July and August, 1884—became much more frequent, indeed, they were then at their maximum, from which time they seemed gradually to have decreased, until now they seemed to have ceased.

Of these two months I have a short record in a set of Journal letters written at the time to a friend. On July 21, I find the following account :—I went into the drawing-room where my father and sisters were sitting, about nine in the evening, and sat down on a couch close to the bow window. A few minutes after, as I sat reading, I saw the figure come in at the open door, cross the room, and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother who had before seen her was not in the room. She stood behind the couch for about half-an-hour, and then as usual walked to the door. I went after her on the excuse of getting a book, and saw her pass along the hall until she came to the garden door, where she disappeared. I spoke to her as she passed the foot of the stairs, but she did not answer, although as before she stopped and seemed as though about to speak. On July 31, some time after I had gone to bed my second sister E——, who had remained downstairs, came to me saying that someone had passed her on the stairs. I tried to persuade her that it was one of the servants, but next morning found that it could not have been so, as none of them had been out of their rooms at that hour, and E——'s more detailed description tallied with what I had already seen.

On the night of August 1 I again saw the figure. I heard the footsteps outside on the landing about 2 A.M. I got up at once and went outside. She was then at the end of the landing at the top of the stairs with her side view towards me. She stood there some minutes, then went downstairs, stopping again when she reached the hall below. I opened the drawing-room door and she went in, walked across the room to the

couch in the bow window, stayed there a little, then came out of the room, went along the passage and disappeared by the garden door. I spoke to her again, but she did not answer.

On the night of August 2 the footsteps were heard by my three sisters and by the cook, all of whom slept on the top landing; also by my married sister, Mrs K——, who was sleeping on the floor below. They all said the next morning that they had heard them very plainly pass and repass their doors. The cook was a middle-aged and very sensible person. On my asking her the following morning if any of the servants had been out of their rooms the night before after coming up to bed, she told me that she had heard these footsteps before, and that she had seen the figure on the stairs one night when going down to the kitchen to fetch hot water after the servants had come to bed. She described it as a lady in widow's weeds, tall and slight, with her face hidden in her handkerchief held in her right hand. Unfortunately we have since lost sight of this servant; and we cannot now trace her. She also saw the figure outside the kitchen windows on the terrace walk, she herself being in the kitchen, it was then about eleven in the morning, but having no note of the occurrence I cannot remember whether this apparition was subsequent to the one above mentioned.

These footsteps are very characteristic, and are not at all like those of any of the people in the house, they are soft and rather slow though decided and even. My sisters would not go out on the landing after hearing them pass, nor would the servants, but each time when I have gone out I have seen the figure there.

On August 5 I told my father about her and what we had seen and heard. He was much astonished, not having seen or heard anything himself at the time, neither had my mother, but she is slightly deaf and is an invalid.

He made inquiries of the landlord (who then lived close by) as to whether he knew of anything unusual about the house, as he had himself lived in it for a short time, but he replied that he had only been there for three months and had never seen anything unusual.

On August 6 a neighbour, General A——, who lived opposite, sent his son to inquire after my married sister, as he had seen a lady crying in our orchard which is visible from the road.

He had described her to his son, and afterwards to us, as a tall lady in black and a bonnet with a long veil, crying with a handkerchief up to her face. He did not know my sister by sight as she had only been with us a few days and had been out very little, but he knew she was in mourning for her baby son. My sister was not in the orchard that day at all, is rather short, and wore no veil. This was the second time that the figure had been mistaken for that of a real person, the outlines being very distinct and the whole appearance solid.

The same evening this General A—— came over to our house, and we all took up various stations on the watch for the figure which, however, did not turn up.

On the evening of August 11 we were sitting in the drawing-room with the gas lit but the shutters not shut, the light outside getting dark. My eldest sister Mrs K—— saw the figure outside looking in at the window. She stood there for some minutes, then walked to the end and back again, after which she seemed to disappear. She soon after came into the drawing-room, when I saw her, but my sister did not. The same evening my sister E—— saw her on the stairs as she came out of a room on the upper landing.

The following evening, August 12, while coming up the garden I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage drive in front of the house and in at the open side door, cross the hall and into the drawing-room, I following. She crossed the drawing-room and took up her usual position behind the couch in the bow window. My father came in soon after and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden door, which my father had locked as he came through, but saw nothing of her.

On August 12, about 8 P.M., and still quite light, my sister E—— was singing in the back room. I heard her stop abruptly, come out into the hall and call me. She said she had seen the figure in the drawing-room close behind her as she sat at the piano. I went back into the room with her and saw the figure in the bow window in her usual place. I spoke to her several times, but had no answer. She stood there for about ten minutes or a quarter of an hour, then went

across the room to the door and along the passage, disappearing in the same place by the garden door. My sister M—— then came in from the garden saying she had seen her coming up the kitchen steps outside. We all three went out into the garden when Mrs K—— called out from a window on the first story that she had just seen her pass across the lawn in front and along the carriage drive towards the orchard. This evening, then, altogether four people saw her. My father was then away and my youngest brother was out.

On the morning of August 14 the parlourmaid saw her in the dining-room about 8.30 A.M., having gone into the room to open the shutters. The room is very sunny, and even with all the shutters closed quite tight it is quite light, the shutters not fitting well and letting sunlight through the cracks. She had opened one shutter, when on turning round she saw the figure cross the room. We were all on the look out for her that evening, but saw nothing, in fact, whenever we made arrangements to watch and were especially expecting her we never saw anything (*vide* page 180). This servant, who afterwards married, was interviewed by Mr Myers at her own house.

On August 16 I saw the figure on the drawing-room balcony about 8.30 P.M. She did not afterwards come into the room as on former occasions. On looking out at the side door nothing could be seen.

The gardener said he had seen the figure on the balcony that morning, early, about 6 o'clock.

On August 19th, three days after, we all went to the seaside, and were away a month, leaving three servants in the house. When we came back they said they had heard footsteps and noises frequently, but as the stair carpets were up part of the time and the house empty, many of these noises were doubtless due to natural causes. The cook also spoke of seeing the figure in the garden, standing by a stone vase on the lawn behind the house. During the rest of that year and the following, 1885, the apparition was frequently seen through each year, especially during July, August and September. In these months the three deaths had taken place—viz. Mr S—— on July 14th, 1876; the first Mrs S—— in August; and the second Mrs S—— on September 23rd.

The apparitions were of exactly the same type, seen in the same places, and by the same people at varying intervals.

The footsteps continued, and were heard by several visitors and new servants who had taken the places of those who had left, as well as myself, four sisters and brother. In all, about twenty people, many of them not having previously heard of the apparition or sounds. Other sounds were also heard in addition, which seemed gradually to increase in intensity. They consisted of walking up and down on the second floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning. The bumps against the bedroom doors were so marked as to terrify a new servant, who had heard nothing of the frequenting, into the belief that burglars were in the house.

A second set of footsteps was also heard, heavy and irregular, constantly reoccurring, lasting a great part of the night, often three or four times a week. On the first floor the same noises are heard, especially in the front right-hand room formerly used by Mr and Mrs S——.

These facts were kept quiet on account of the landlord, who feared they might depreciate the value of the house, and any new servants were not told of them, though to anyone who had already heard of them we carefully explained the harmless nature of the apparition. Some left us on account of the noises, and we could never induce any of them to go out of their rooms after they had once got up for the night.

During this year, at Mr Myers' suggestion, I kept a photographic camera constantly ready to try to photograph the figure, but only on a few occasions I was able to do so. I got no result at night, usually by candlelight, a long exposure would be necessary for so dark a figure, and this I could not obtain. I also tried to communicate with the figure,* constantly speaking to it and asking it to make signs if not able to speak, but with no results. I also tried especially to touch her, but did not succeed. On cornering her, as I did once or twice, she disappeared. Some time in the summer of this year (1886) Mrs Twining, our regular charwoman, saw the figure while waiting in the hall at the door leading to the kitchen stairs for her payment. Until it suddenly vanished from her sight, as no mortal figure could have done, she thought it was a

* It is a pity that Miss Morton did not know how to communicate or did not obtain the aid of a psychic, and thus find out what was troubling this unhappy spirit.

lady visitor who had mistaken her way. Mr Myers interviewed her on December 29th, 1899, and has her separate account.

On one night in July, 1886 (my father and I being away from home), my mother and her maid heard a loud noise in an unoccupied room over their heads. They went up, but seeing nothing and the noise ceasing they went back to my mother's room on the first story. Then they heard loud noises from the morning-room on the ground floor. They went half-way downstairs when they saw a bright light in the hall beneath (*vide* Chap. XVII.). Being alarmed they went up to my sister E——, who then came down, and they all three examined the doors, windows, etc., and found them all fastened as usual. My mother, M——, and her maid then went to bed. My sister E—— went to her room on the second story, but as she passed the room where my two sisters L—— and M—— were sleeping, they opened the door to say that they had heard noises and also seen what they described as the *flame* of a candle without candle or hand visible, cross the room diagonally from corner to door. Two of the maids opened the doors of their two bedrooms and said they had also heard noises. They all five stood at their doors with lighted candles for some little time. They all heard steps walking up and down the landing between them; as they passed they felt a sensation which they described as a *cold wind*, though their candles were not blown out. They saw nothing. The steps then descended the stairs, reascended, again descended, and did not return. In the course of the following autumn we heard traditions of earlier frequenting, though, unfortunately, in no case were we able to get a first-hand account.

1. A gardener who had worked several times a week at a house on the opposite side of the road was reported to have several times seen a figure in our garden before we occupied the house. This figure he knew not to be that of a real person.

2. I met a lady at a friend's house, who told me that when living in the town seven or eight years before she had frequently been told that the house and garden were haunted by Mrs S——.

3. The apparition was mentioned by my uncle (since dead) at a mess table in Halifax, Nova Scotia, when an officer then present said that while in the town seven or eight years before he had been told that the house was haunted, and remembered

looking up at the windows with interest as he rode past to see if he could see anything at them.

We also now heard from a carpenter who had done odd jobs in the house in Mrs S——'s time that Mrs S—— wished to possess herself of Mrs S——'s jewels. Her husband had called him in to make a receptacle under the boards in the morning-room on the ground floor, in which receptacle he placed the jewels and then had it nailed down and the carpet replaced. The carpenter showed us the place. My father made him take up the boards ; the receptacle was there, but empty.

My father thought that there might be something hidden near the garden door, where the figure usually disappeared. The boards were taken up, and nothing was there but the original shavings and dust.

My father went to Bristol and there found the register of Mrs S——'s death, which had taken place on September 23rd, 1878. He called on the doctor who had attended her, and asked him if there had been any disfigurement of the face, which would account for its persistent concealment.

He remembered the case, and said there had not been, he thought the face had become more full and round.

During 1887 we have a few records ; the appearances were less frequent.

On Friday, February 4, my sister E—— was coming downstairs at about 7.30 p.m., when she saw the figure moving across the hall from the front room to the drawing-room, she herself being at the top of the first flight of stairs. The gas was lighted in the hall at the time. In an interview with Mr Myers on February 14, she told him that she thought this was about the tenth time she had seen the figure. She went on into the dining-room and told my father, they called me from the morning-room, and we all three went into the drawing-room, of which the door was shut. Nothing was to be seen or heard.

During the next two years, 1887 to 1889, as far as I know, the figure was very seldom seen, though footsteps were heard. From 1889 to the present, 1892, as far as I know, the figure has not been seen at all, the lighter footsteps lasted a little longer but even they have now ceased.

The figure became much more unsubstantial on its later appearances. Up to about 1886 it was so solid and lifelike that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light.

We have not been able to ascertain if it cast a shadow (*vide postea*). I should mention that it has been seen through window glass, and that I myself wear glasses habitually, though none of the other percipients do so. The upper part of the figure always left a more distinct impression than the lower, but this may be partly due to the fact that one naturally looks at people's faces before their feet.

PROOFS OF THE TENUOUS NATURE OF THE FIGURE

1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way. I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by anyone passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground, from six inches to the height of the banisters, about three feet.

I have twice, at least, seen the figure pass through the cords, leaving them intact.*

2. The sudden and complete disappearance of the figure while still in full view.

3. The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. It had appeared in a room with the door shut.

On the other hand the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it we never saw it. On several occasions we have sat up at night hoping to see it, but in vain—my father, with my brother-in-law, myself and a friend,

* Showing that on these occasions either the figure was manifesting as an etherialisation, or the lower part of the body was not materialised. *Vide* Chapter XX. That the figure at times was materialised is proved by the fact that on one occasion *it opened the door*.—C.L.T.

three or four times ; an aunt and myself, twice ; and my sisters, with friends, more than once, but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking of the figure.

The figure has been connected with the second Mrs S——, the grounds for which are :

1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants she is the only person who in any way resembles the figure.

2. The widow's garb excludes the first Mrs S——.

3. Although none of us had ever seen the second Mrs S—— several people who had known her identified her from our description. On being shown a photo album containing a number of photos, I picked out one of her sister as being most like that of the figure, and was afterwards told that the sisters were much alike.

4. Her stepdaughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else.

CONDUCT OF ANIMALS IN THE HOUSE

We have strong grounds for believing that the apparition was seen by two dogs.

1. A retriever who slept in the kitchen was on several occasions found by the cook in a state of terror when she went into the kitchen in the morning. Being a large dog, he was not allowed upstairs. He was also seen more than once coming from the orchard thoroughly cowed and terrified. He was kindly treated, and not at all a nervous dog.

2. A small Skye terrier, whom we had later, was allowed about the house. He usually slept on my bed, and undoubtedly heard the footsteps outside the door. I have notes on one occasion, on October 27, 1887. The dog was then ill and very disinclined to move, but on hearing the footsteps it sprang up and sniffed at the door.

Twice I remember seeing this dog suddenly run up to the mat at the foot of the stairs in the hall, wagging its tail and moving it back in the way dogs do when expecting to be

caressed. It jumped up fawning, as it would do if a person had been standing there, but suddenly slunk away with its tail between its legs, and retreated trembling under a sofa. We were all thoroughly under the impression that it had seen the figure. Its action was peculiar, and was much more striking to an onlooker than it could possibly appear from a description.

In conclusion, as to the feelings aroused by the presence of the figure, it is very difficult to describe them. On the first few occasions I think the feeling of awe at something unknown, mixed with a strong desire to know more about it, predominated. Later, when I was able to analyse my feelings more closely and the first novelty had gone off, I felt conscious of a feeling of loss, as if I had lost power to the figure.

Most of the percipients speak of a feeling of a cold wind, but I myself have not experienced this.

In writing the above account, my memory of the occurrences has been largely assisted by reference to a set of journal letters written at the time and by notes of interviews held by Mr Myers with my father and various members of the family.

E. R. C. MORTON.

April 1, 1892.

See also separate accounts of: (1) Miss Campbell; (2) Miss E. Morton; (3) W. H. C. Morton; (4) Mrs K——; (5) Mrs Brown; (6) Mrs Twining.—*Proceedings S.P.R.*, vol. viii.

Mrs K—— says of the apparition that “she saw it cross the hall, *push open the drawing-room door*, and go in,” and also adds that she has “often heard the footsteps like a person wearing flat list, or cloth, slippers, and that she has heard the swish of woollen drapery.”

This account is full of interest, and we have occasion to refer to it in other chapters where we deal with the ethereal nature of the Spiritual Body, and also its influence upon animals.

The accompanying manifestation of light is a phenomenon we shall consider later.

A remarkable incident related by Miss Morton is the

gasping on the part of the figure when spoken to, as if the Spiritual Body *heard* but in this case could not speak. A similar incident has been related to me personally by a parishioner who witnessed an apparition in one of the old country seats situated in the Yorkshire dales. The figure visible down to the knees, on being pursued by her down the corridor and challenged, turned as though it heard and would have answered.

These apparitions manifest different degrees of power in making themselves and their presence apparent. This is dependent on the amount of power available (*vide* Chapter XX.). In some cases they can only make themselves audible, in others the head, or the figure as far as the waist, is seen, while in others the whole figure becomes visible. The difficulty attending their manifestation to us is also apparently complicated by the imperfect powers of perception possessed by many to whom the manifestation is made. Some persons have a perceptive power in these matters which is lacking in others. This is noticeable in the case of General Campbell, and is a notable feature in many of the accounts. In this account of Miss Morton, for instance, Captain Morton is unable to see the figure while it is visible to others, and on the occasion when it was seen for half-an-hour in the drawing-room, many persons being present, only Miss Morton could perceive it. This difference in perceptive power undoubtedly exists and comes out strongly in the case described in *Proceedings S.P.R.*, vol. vi., page 280. The narrator there says: "One fact seems to be satisfactorily established and that is, that two or three people out of a roomful can see it and others remain in ignorance of its presence. I have tried on four occasions to see it when it has appeared. My wife, a lady friend, and the butler could see it, but four other persons present failed to see it."

From the evidence available it would seem that the Spiritual Body has often great difficulty in making itself

visible, and in some cases where its presence can be visualised, one will perceive a column of light, another the perfect form (*cf.* Acts xxii. 9).

Although the earnest desire was evidently present on the wife's part to appear to General Campbell, she was unable to do so, but could make herself evident to the young girl, his relative. This is entirely in accordance with human everyday experience. One man can distinctly perceive a colour to which another is colour blind, while recent advances in science have revealed to us the existence of a whole range of the Solar Spectrum, as extensive or more so than that usually seen, which is invisible to the naked eye. The discoveries in connection with wireless telegraphy and radium show us the existence of subtle powers and forces hitherto undreamt of, and make it comparatively easy for us to perceive how the Spiritual Body while enjoying supernormal powers may often, through our ignorance or insensibility, be unable to convey to us the communication or impression desired.

Many of the ancestral homes of this country have their hauntings. In some cases these have gone on for hundreds of years. It would be easy to fill a large volume with well-attested accounts, but I confine myself to one case, that of Raynham Hall. Among the numerous witnesses of the apparition was the famous writer and redoubtable navigator, Captain Marryat, whose daughter gives the following account as related to her by her father:—

The last fifteen years of my father's life were passed on his own estate at Langham, in Norfolk, and amongst his country friends were Sir Charles and Lady Townshend of Raynham Hall. At the time I speak of, the title and property had lately changed hands, and the new baronet had re-papered, painted, and furnished the Hall throughout, and come down with his wife and a large party of friends to take possession. But to their annoyance, soon after their arrival, rumours arose that the house was haunted, and their guests began, one and all

(like those in the parable), to make excuses to go home again. It was all on account of a Brown Lady, whose portrait hung in one of the bedrooms, and in which she was represented as wearing a brown satin dress with yellow trimmings, and a ruff around her throat—a very harmless, innocent-looking young woman. But they all declared they had seen her walking about the house—some in the corridor, some in their bedrooms, others in the lower premises, and neither guests nor servants would remain in the Hall. The baronet was naturally very much annoyed about it, and confided his trouble to my father, and my father was indignant at the trick he believed had been played upon him. There was a great deal of smuggling and poaching in Norfolk at that period, as he knew well, being a magistrate of the county, and he felt sure that some of these depredators were trying to frighten the Townshends away from the Hall again. So he asked his friends to let him stay with them and sleep in the haunted chamber, and he felt sure he could rid them of the nuisance. They accepted his offer, and he took possession of the room in which the portrait of the apparition hung, and in which she had been often seen, and slept each night with a loaded revolver under his pillow. For two days, however, he saw nothing, and the third was to be the limit of his stay. On the third night, however, two young men (nephews of the baronet) knocked at his door as he was undressing to go to bed, and asked him to step over to their room (which was at the other end of the corridor), and give them his opinion on a new gun just arrived from London. My father was in his shirt and trousers, but as the hour was late, and everybody had retired to rest except themselves, he prepared to accompany them as he was. As they were leaving the room, he caught up his revolver, "in case we meet the Brown Lady," he said, laughing. When the inspection of the gun was over, the young men in the same spirit declared they would accompany my father back again, "in case you meet the Brown Lady," they repeated, laughing also. The three gentlemen therefore returned in company.

The corridor was long and dark, for the lights had been extinguished, but as they reached the middle of it, they saw the glimmer of a lamp coming towards them from the other end. "One of the ladies going to visit the nurseries," whispered the young Townshends to my father. Now the

bedroom doors in that corridor faced each other, and each room had a double door with a space between, as is the case in many old-fashioned country houses. My father (as I have said) was in a shirt and trousers only and his native modesty made him feel uncomfortable, so he slipped within one of the *outer* doors (his friends following his example), in order to conceal himself until the lady should have passed by. I have heard him describe how he watched her approaching nearer and nearer, through the chink of the door, until, as she was close enough for him to distinguish the colours and style of her costume, he recognised the figure as the facsimile of the portrait of "The Brown Lady." He had his finger on the trigger of his revolver, and was about to demand it to stop and give the reason for its presence there, when the figure halted of its own accord before the door behind which he stood, and holding the lighted lamp she carried to her features, deliberately grinned at him. This act so infuriated my father, who was anything but lamb-like in disposition, that he sprang into the corridor with a bound, and discharged the revolver right in her face. The figure instantly disappeared—the figure at which for the space of several minutes *three* men had been looking together—and the bullet passed through the outer door of the room on the opposite side of the corridor and lodged in the panel of the inner door. My father never attempted again to interfere with the Brown Lady, and I have heard that she haunts the premises to this day. That she did so at the time there is no shadow of doubt.

Miss Lucia C. Stone gives an account of the appearance of the Brown Lady to Colonel Loftus, cousin of Sir Charles and brother of Lady Townshend, when with other guests he was staying at Raynham Hall.

He saw the apparition twice, the second time intercepting it and meeting it face to face. "There in a good light stood a stately lady in her rich brocade, a sort of coif on her head, the features clearly defined." Colonel Loftus made a sketch of what he saw and Miss Stone examined it. The apparition was also seen by several of the other guests. Miss Page, cousin of Mrs Loftus, and intimately known to

Miss Stone, asked Lord Charles if he too believed in the apparition. He replied : " I cannot but believe, for she ushered me into my room last night."

With reference to this case I have just received the following from the Rector of West Raynham, Norfolk, the Rev. W. P. M. M'Lean, which leaves little doubt that the apparition has been seen in quite recent times. Writing under date 3rd June 1918 he says :

I remember fourteen or fifteen years ago a guest staying at the Hall told me that he was convinced that he saw this Brown Lady one evening, and I have heard that the children of the people in the Hall—years ago—asked who the brown lady was who came into their room frequently.

I now come to a case which has an especial interest for me in that it formed my introduction to the subject of Psychic Manifestation apart from the sporadic experience related on page 92.

After being curate of Ormskirk for three years I accepted the post of curate of H——, in Norfolk, and as the rector, Canon C——, was aged and his wife had just died, he vacated the Rectory and it was arranged that I and my wife, to whom I had been married only a few months, should live there. We arrived at H—— on Thursday, 2nd February 1900, and in the evening went down to the Rectory to begin unpacking our goods, which had come the day before.

We had no lights save those of candles as darkness drew on, and to illuminate the hall I dropped melted wax from one of the candles upon the top of the banister pillar at the foot of the staircase, and stuck the lighted candle upright in the wax. About 8.40 P.M. my wife came to me and said : " This is an eerie sort of place. I have just seen a man in the hall." I rushed down the passage into the hall but could see no one. At the top of the first flight of stairs

there hung an oil-painting of Dr Caius, founder of Caius College, Cambridge, and also of this benefice of H——. This picture belonged to the Rectory, and Canon C—— afterwards informed me that it had hung there for generations. Turning to my wife and pointing to the painting, I said: "You have seen that picture in the candlelight, and mistaken it for a man on the stairs." She, however, persisted that she had not done so, but had seen a man dressed in what looked like a cassock with a girdle coming down the stairs, with his foot raised in act to take another step. She said he resembled the picture and had a ruddy face. I laughed it off, and next morning, saying to her: "He shall not frighten you again," I took down the picture and hurrying with it up to the third story of the house, locked it in one of an extensive range of attics.

All Friday and Saturday, up to late in the evening, we were hard at work unpacking and arranging our furniture. About 8 P.M. we were coming through the hall, now lighted by a lamp. I had just passed through the dining-room door when I heard a noise behind me and, turning, saw my wife in the act of falling as in a faint. I caught her in my arms and dragged her into the room. On recovering she gasped: "Oh, I have just seen that man again." She described him as near the top of the flight in act of descending the stairs, with one foot raised, and wearing a sort of cassock. She saw the figure full length on each occasion, while the painting only shows the head and shoulders of Dr Caius.

As the picture was *not* hanging at the top of the first flight of stairs on this second occasion, it obviously could not have been mistaken by my wife for the figure. This second incident much upset me, and I could not tell what to make of it. The Rectory was a large, three-storied house, with long corridors and passages, and was, to one just fresh from town life, rather a lonely sort of place.

Next morning, Sunday, my first Sunday in the place, at 7 A.M., the girl we had secured as a maid came to our bedroom door saying: "Did you ring, ma'am?" We had not rung; in fact the girl awoke us by knocking on the door. We told her she was mistaken, and she retired. However, very soon she began to come several times a day to us, asking whether we had rung, and what we wanted. We began to realise that bells were ringing in some mysterious way. I made a thorough examination of the bells, which were in perfect order, and found that the wire of one bell—that from the drawing-room—passed through the outer wall on to the outside of the house for a couple of feet. This seemed to solve the mystery. Alas, however, for this fine theory. This drawing-room bell *never rang*, nor gave us any trouble, nor did the wire, when pulled, interfere with or cause any other bell to ring. It also differed in tone from those which rang. However, to make sure I had the wire outside solidly covered over, so that no one could touch it. We were now on the alert. I fixed pendulums to the bells and we watched the bells carefully, and found, to our astonishment, that the bell which rang *was the one communicating with the particular attic room in which I had locked up the portrait of Dr Caius!!* I shall not easily forget the mental shock I received on realising this fact. The thing seemed incredible. However, taking a pair of wire cutters, I said: "Well, if the picture has something to do with it, I will stop it." I then cut the bell wire close to the bell, thus destroying the means of connection and isolating the room.

Next day and for several days the same bell *still rang*, in spite of the fact that the wire was cut. At this time we got another maid-servant from a neighbouring village. The bell still continued to ring, in spite of our utmost efforts to discover the cause. The maids denied all knowledge of the ringing, and on no occasion did we ever have reason to suspect them. In fact, they were terrified. After this

bell had continued to ring for a week it stopped and the bell from the study now began to ring. The wire from this bell traversed the passage wall high up, near the ceiling, and passed into the study through a small iron pipe so that at no point could it be touched by rats. We never saw or heard a rat in the house all the time we lived in it. This study bell rang continuously, several times a day, for two months, sometimes swinging violently, and defying all our efforts to trace the cause. Several times I have returned from town or from visiting and found my wife and the servants out in the garden and afraid to enter the house. On one occasion, when all the persons in the house were in one room together, where there was neither bell nor bell pull, and all under my wife's observation, she said : " I wonder if the bell will ring to-night." Scarcely had she uttered the words when the bell rang, at first softly, then instantly afterwards, loudly, as though the wire had been strongly pulled. I forsook the study at the end of the first week of this bell's ringing, and put up the shutters and locked the door. Canon C—— told me, when I discussed this matter with him, that this part of the house dated back hundreds of years. At the end of the first month we began to have another form of manifestation. Footsteps commenced to sound in some of the rooms along the passages, and descend the back stairs. Sometimes these were the heavy footsteps of a man, at others they were lighter steps, but characterised by a peculiar halt or beat as though the person were lame. On one occasion we had a woman and her daughter in from the village doing some dressmaking, who had been accustomed to do similar work for the canon's late wife. The footsteps began to sound while they were at work together with my wife, and they and the servants all heard them. The woman and her daughter at once recognised them as *the footsteps of Mrs C——*, who, it appears, had the misfortune to be lame and who walked with a heavy beat on one foot.

They were so terrified that they left the house at once, and nothing could induce them to return. At the end of two months the manifestations came to an end with a regular *tour de force* of bell-ringing, with footsteps and heavy tramping in the old part of the Rectory, which so frightened a new maid, who had the day previous been boasting that she was not afraid, that she immediately packed up her wet clothes from the washtub, without waiting to dry them, and incontinently fled.

We remained in the house for some months after this, but neither heard nor saw anything further.

This was our practical introduction to psychic manifestations. Having received the usual ideas in my youth concerning such things, and being at that time, like almost the whole body of the clergy, practically ignorant of the verities and realities of the spirit world, I found it rather disconcerting. I had yet to "add to my faith knowledge," and to learn that men chiefly fear that which they do not understand. It was the beginning of my psychic education, which was to enlarge my outlook upon life and to transform my ideas almost from top to bottom. In this case there were indications of two manifesting personalities: (1) Dr Caius, founder of the benefice, whose portrait hung on the staircase; (2) Mrs C——, who had been deceased some months.

After serving a curacy in Harrogate I became Vicar of Weston in the autumn of 1901. I found myself in possession of a house of three stories, not unlike the Rectory of H——, but entirely free, so it appeared, from any similar happenings, and we looked back on them as disagreeable experiences connected in some way with the Rectory house. Things remained quiescent until 1905, nothing happening in the house until that year, and no abnormal experience occurring save the apparition of a man's figure seen by my wife when we were both about one hundred yards away from the house. This occurred in 1902.

In August, 1905, loud blows began to be heard upon the doors. These were first heard by my mother, then by the servants, and afterwards by my wife. At first the phenomena occurred at long intervals. Gradually they became more frequent and more complex, arriving at their height during the autumn of 1910 and the spring of 1911, during which six months we had almost daily a series of the most remarkable manifestations on record.

These manifestations continued several years with varying degrees of power, frequency and interest, up to about a year ago, when there began to be a marked falling off, though occasionally we still get remarkable manifestations. This occurred so late as April-June (1918), when a wonderful materialised apparition appeared seven times, six times in daylight, seen on one occasion by my wife, myself, and my son together, and on others seen, heard and felt, by myself, wife and daughter, also in daylight. These experiences have covered the whole range of psychic phenomena: apparitions, materialisations, etherialisations, lights, pillars of fire, the direct voice, very loud and in daylight, appearances of animals, automatic writing, psychic photography, movements of furniture and other objects, volleys of bell-ringing, remarkable warnings and prophetic forecasts of coming events accurately fulfilled, sometimes to the day, hour and minute, and many evidential messages from my "dead" relatives and friends, a very remarkable guardian-angel attitude shown by the manifesting intelligences of the utmost service (page 139), sometimes warning us of danger, and on one occasion saving life; and many other phases too numerous to mention.

The accounts of these happenings fill seven large volumes, and form a unique record. Some of the more remarkable are given in this volume. These phenomena have been almost entirely *spontaneous*, coming without a moment's warning. Only on one or two occasions have we ever experienced any phenomena where we watched for them.

This makes our experience all the more evidential and refutes the theory of expectancy entirely (180, 202).

These phenomena have been witnessed by a score of persons, male and female, young and old, under varying conditions, and often by four to six persons at once. Nearly all the more wonderful took place either in daylight or full lamplight. In many of the cases the witnesses all signed the records, on oath. These witnesses include W. W. Baggally, Esq., one of the Council of the S.P.R., who has had much experience of these phenomena. He visited us several times and resided for weeks in the house, and was convinced of the reality of the occurrences. He made a carefully recorded cross-examination of nearly all the witnesses, visiting several of the maids who had left our employ, and informed us that they more than confirmed our statements by recalling little incidents that we had forgotten, which were strongly evidential. He made this statement to me on 29th April 1911. He signed a statement to similar effect in my journal, and said that all the witnesses agreed and that he believed the accounts to be accurate, and that these experiences, so long and varied, were probably the most remarkable on record. This opinion was confirmed by subsequent visits, and it was during one of his visits that one of the most remarkable experiences occurred, an experience which he declared to be the most perfect and remarkable of its kind extant. No one living in the house for any length of time, experiencing the phenomena and weighing the evidence, could avoid the conviction of the supernormal and spiritual character of the manifestations. The evidence gradually became irresistible.

My psychic education was begun in 1900. Now it is practically completed, and the result has been to bring absolute conviction of the reality and nearness of the spirit world, of the immediate resurrection and man's survival of the change called death, and of the practical

possibility and utility of communication between the two worlds in these modern times :

The invisible world with thee hath sympathised,
Uplift thine heart and be thou solemnised.

“ It has been such a lifting of the mental horizon, such a letting in of the heavens,” as Gerald Massey truly says, that the change may be likened to “ being reared in a dungeon by the light of a candle, and then suddenly being allowed to go out on a starry night, for the first time, and see the stupendous mechanism of the heavens all aglow with the glory of God.”

What a tragedy the present-day failure of the Churches to realise these things is. Their attitude is a terrible commentary on human blindness and fallibility.

At this point I recall to mind the criticism of the editor of one of our religious weeklies on similar happenings, in which he asked of what use were such tales of wonder, saying that even if true they were trivial and had nothing to do with religion. I am afraid that he, and others like him, entirely fail to perceive the value and necessity of objective phenomena in proving that spirit manifestations are not merely *subjective* experiences (*vide* page 90).

Let us apply their “ arguments” to some of the phenomena mentioned in the Bible. The tests with the fleece of wool (Judges vi.), the swimming of the axe-head (2 Kings vi. 6), Christ walking on the water (Mark vi. 48), his withering of the fig-tree (Matt. xxi. 19), the draught of fishes (Luke v. 6), the turning of water into wine (John ii.), the taking money from a fish’s mouth (Matt. xxvii.), Christ’s clairvoyant view of Andrew under the fig-tree (John i. 48). All these might similarly be described either as “ tales of wonder ” or “ trivial ” or “ of no especial religious significance,” as the case may be. How easy it is to turn the tables on such critics. Professing zeal for religion and spiritual

things, like Brewster: "Spirit is the last thing they will give in to." They occupy a very vulnerable position (Chapter XXVI.), and they would do well to remember the fact. One often hears this objection that these manifestations are purposeless and useless and of a trivial nature. This cannot be maintained in the face of the evidence available. It is a matter of common experience that a very definite purpose often lies behind these manifestations, as, for instance, the fulfilling of a compact, the warning of impending danger, exhortations to good living, the conveying of definite and useful information, and that they often give abundant indications of superhuman powers, wisdom and forethought. This is abundantly illustrated and confirmed in the pages of Holy Writ and has been frequently shown in a most marked manner in my own experience and that of many other persons in modern times (page 190).

If the utility of modern psychic experiences was confined only to proving to this generation the existence of the spirit world, the fact of man's survival after death, and that a spirit is not an "immaterial entity," as the dictionaries describe it, this would be utility of the highest order and of the utmost consequence to mankind (2 Cor. iv. 18). Such shallow criticisms as those just quoted invariably show ignorance of the history of psychical phenomena, want of experience in the same, and a totally wrong conception of the nature and conditions of life on the other side, which is far more human and natural than we have hitherto been led to believe by the teaching of the Churches, life being taken up there at much the same point where it is laid down here, apparently on the principle enunciated in Rev. xxii. 11. That life on the other side is taken up practically where laid down here, and that the spirit world is peopled by "all sorts and conditions of men" is a fact which is realised by very few, especially among the orthodox. Entrance into the spirit world neither confers the wisdom nor power of an archangel, nor the goodness of a saint,

nor the badness of a devil. Communications from the spirit world will, therefore, be good or wise just in proportion as they come from the good or from the wise, hence the necessity of weighing all communications in the balances of human intelligence, as recommended in 1 John iv. 1* ("Try the spirits"—δοκιμαζετε, test experimentally), and exercising our own reason and common sense.

Objective psychic phenomena constitute the only means whereby revealed religion, and a proved knowledge of the spirit world can be given, and continuously confirmed, to us, and their presence is a *necessity* from age to age.

I have heard people (some of them, alas, clergy!) dismiss the whole subject of modern spirit communications and phenomena with a lofty contempt, born of ignorance and inexperience, by a brief reference to the "foolishness" or "triviality" of *some* of the communications. Unaware of the fact that very many of these communications are wise, dignified, and useful, the very reverse of foolish or trivial, in their ignorance of the subject these people seem to think that *all* messages from the Beyond must of necessity be supremely wise and good. They are well answered by a psychic communication recorded by Dr Funk in his most interesting book, *The Widow's Mite*, which, in a reply on this point, answered: "Yes! we have many fools over here. *If you continue to send us fools*, how can we help it?" Such objectors would do well to remember Carlyle's famous dictum and also the fact that many foolish things are said and done by their fellows in the flesh.

As touching the object and purpose of many of these manifestations, my own experience, which is extensive, has shown me that a definite and useful purpose, *sometimes*

* Compare with 1 John iii. 24; 1 Sam. x. 6; Ezekiel ii. 1, 2; iii. 24, as indicating independent spirit personalities. Also compare with 1 Cor. xiv. 22; Ezekiel ii. 1, 2; 2 Kings iii. 15; Ezekiel viii. 1-3, as showing definite relations between the "prophet" or the one receiving the message, and the controlling spirit as a separate entity.

fixed and long pursued, often lies behind such manifestations. Some of these instances appear in these pages, and I could relate others of thrilling interest from my own personal experience, the peculiarly private nature of which compels me to withhold them.

In the manifestations to us at the Rectory of H——, several useful and purposeful things are apparent. (1) The introduction of the subject to us, with all its far-reaching consequences. (2) The indications of the survival of Mrs C——, lately deceased, and of the continued interest of this lady and also of Dr Caius, in the scenes and associations of their mortal life. (3) The tremendous fact that spirits can enter into relations with grosser matter, set objects in motion and exert considerable force, making themselves audible and visible ; these things are all apparent to the student and investigator.

It must be clearly understood that neither our experiences at H—— nor those at Weston are to be classed with the ordinary cases of "haunting," as it is usually termed. Neither the Rectory of H—— nor the Vicarage of Weston are haunted. As far as I have been able to ascertain, nothing has been seen or heard at H—— since we left, and careful inquiries made from the former occupants show that nothing similar to what I relate had ever been seen or heard in Weston Vicarage before we came. The reason is not far to seek. These are not ordinary cases of "haunting," but took place because my wife happened to be a remarkable psychic and afforded the means of communication to spiritual beings, who had been, in the case of H——, associated with the Rectory, and later, at Weston, to our deceased friends, relations, and others.

One often hears the query : " Why don't I have these experiences ? " The answer is simple : because the querist is either not a psychic himself or has no one psychic in his surroundings. The means of communication are lacking. The presence of a psychic is essential : some person or

persons so constituted that through them the manifestation can be made.

Hundreds of instances of this frequenting are on record. The cause varies in almost every case. Sometimes a tragedy binds the murderer or attracts the victim to the spot. Instances are on record where in the latter case the appearances have been the means of bringing the murderer to justice. Sometimes, as in the Children case, it has been love of the old home and intense concentration of all interests upon the loved abode. Sometimes there is a desire to impart information often of great importance ; at others it is love for one still living in the house that induces the spirit to linger around the old scenes. Where the frequenting is long-continued and persistent, efforts ought to be made by the aid of a good psychic to get in touch with the spirit and ascertain the cause. Often the spirit is an unhappy one, striving to disburden itself of some secret, or to make reparation for something done, or it may be craving just for sympathy and help. I remember one case where a poor, unhappy soul—a suicide, as it proved—manifested to us over a period of several years, and in various parts of the country, until at last he got his message through, most dramatically and evidentially (page 160), begging for our prayers. In some of these cases the spirit gains its first advance as the result of such efforts and the sympathy shown to it.

I particularly wish to emphasise the fact that these manifestations are almost invariably harmless, and when understood do not give the slightest cause for alarm. Many of them are simply attempts of friends or relations to greet us and to communicate the joyful news that they are no more dead than we are, but alive and happy. A case of this kind recently came under my notice, in which a lady was much frightened by a black apparition. On investigation it proved to be her brother, recently killed at the Front, doing his best to reach her, as he soon did, with a message of

love and affection, so that what at first terrified her became her most precious consolation. A similar thing happened in my Vicarage at Weston on 14th June 1914.

About 11 A.M. my daughter Marjorie twice distinctly saw a black hand waving to her in the passage in broad daylight, and shortly afterwards my wife saw the same black hand again waving as she walked through the passage. She hastily called Marjorie to her and they *both* saw it waving to them. My daughter was frightened, as the hand was black. On sitting for communication we found that it was nothing more alarming than the dear old Rector of Wallington, the Rev. W. Clarke, who married us, and who had recently passed to the other side. He came with a message and greeting, recalling old times. It was his invariable custom to *preach in black gloves*, hence the significance of the black hand. *My daughter Marjorie did not know this, and never saw him in life!*

The objection is made that modern psychic messages do not show evidences of the minds of great scientists, scholars or poets, and that all the messages are trivial and commonplace. Both statements are grossly untrue (*vide* page 483). We note that the spirit messages of the Bible contain no striking revelation of a great scientific fact, or useful invention, but we do not reject them on this account (*vide* page 139). It must be remembered that the Bible contains the *chiefest* and *choicest* of the psychic messages and manifestations received during thousands of years, and does *not* record the multitudes of comparatively unimportant messages which must have also been received by the psychics of those times. That this was the case even in the life of Christ is proved by John xx. 30; xxi. 25; Acts i. 3. It is not just to compare the best of the ancient with the worst of the modern, as is constantly done. What if it were proposed to judge the quality of the ancient psychic messages by those contained in the Apocrypha?

The fact of importance, before which all others pale, is that modern psychic messages and manifestations have proved human survival and the objectivity of the spirit world to our own times as certainly as ever did the ancient ones to a past age.

XV

CONCERNING THE FORECASTING OF EVENTS, AND INFORMATION GIVEN, BY APPARITIONS OF THE DEPARTED, AND ALSO BY COMMUNICATION TO MAN'S SPIRITUAL SELF DURING SLEEP

Moreover the Lord will also deliver Israel with thee into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me.—1 SAMUEL xix. 20.

And behold the Angel of the Lord appeared unto Joseph in a dream saying, Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word.—MATTHEW xi. 13.

Who appeared in glory and spake of his decease which he should accomplish at Jerusalem.—LUKE ix. 31.

And when Pilate was set down on the judgment seat his wife sent unto him saying, Have thou nothing to do with that just man for I have suffered many things in a dream because of him.—MATTHEW xxvii. 19.

THE Bible is a book of visions, of apparitions, and of veridical dreams from beginning to end. These are so well known that it is not necessary for me to particularise them here, but merely to turn at once to the question: "Do such things occur nowadays?" and to answer decidedly in the affirmative.

While cases where information is imparted during sleep are numerous, there are many instances of premonitory apparitions, and we will first turn to these.

It is as well here to say that the idea, which is very prevalent, that an apparition *invariably* betokens calamity or death is *totally unfounded*, as the most casual study of the instances cited in this work will show. Some, of course, naturally refer to these important events, but the majority do not, while in many cases the apparition ministers to consolation and encouragement. A proper recognition of this fact would go far to remove that fear and mistrust of these things which, while natural, is really unfounded and much to be deplored.

With this explanation by the way, we will now examine a number of instances where coming events of various kinds are distinctly announced or foreshadowed. We will first turn to those accompanied by a visible apparition. Our first account is taken from *Proceedings S.P.R.*, vol. v., page 296.

December 19, 1883.

SIR,—Having seen your letter in *The Standard*, it brings to my memory an event that took place six weeks before my elder daughter died (five years ago come next March). The child had never been strong, and to make sure she was well looked after when she went to rest she used to sleep in a little bed by my side so that I could attend to her easily if she wanted looking to.

My wife at that time, being an invalid, kept a lamp constantly alight. I was sleeping with my back to the child when I was suddenly aroused by a touch on the shoulder. I turned at once thinking that the child required something when I distinctly saw the spirit form of the child rise from the bed. This made me afraid that the child was dead, and I at once put my hand on her forehead, but found it warm and her breathing regular. I also noticed that her arms were not outside the counterpane, but that the child was well covered up.

These, sir, are stubborn facts; I made a memo in my pocket-book the following morning of being touched in this mysterious manner and seeing the apparition of the child. It was to me a warning of the approaching departure of my little one, although, as far as we could see, nothing ailed the child for five following weeks, yet in the sixth week my little darling died.

I am, sir, yours faithfully,

W. T. CATLEUGH.

Mr Catleugh subsequently wrote :

DEAR SIR,—In reply to yours of yesterday. Neither before nor since the time that I saw my little girl's spirit form have I seen any apparition or been unaccountably touched.

Had this incident been a dream I should not have troubled

you with the narration of it. But I emphatically declare that I was roused from sleep by a mysterious touch, that the room was light from the lamp, and that when I turned round I saw the spirit form of the child rise from the bed and disappear out of sight as distinctly as if it had been the child itself.

I am, dear sir, yours faithfully,

W. T. CATLEUGH.

Mrs Catleugh also writes and confirms this.

This is a typical case where symbol is used instead of a definite message. There are numbers of well-authenticated cases on record, one, that of Christopher C. Brooks, son of Professor Brooks, of Baltimore, bearing a remarkable resemblance to that of the daughter of Sir Charles Lee (*q.v.*), and is well attested. The first account was published in the *Baltimore Sun* of 8th December 1883, and afterwards fully verified by Mr Gurney. See also the case of Lady Beresford and Lord Tyrone.

Turn we now to another notable and very well authenticated vision of a future event. It is taken from vol. xi. of the *Proceedings S.P.R.*, page 505. It was first sent by Mr Alfred Cooper, F.R.C.S., the eminent surgeon, then residing at 9 Henrietta Street, Cavendish Square, and was investigated personally by Mr Gurney. An independent and similar account has also been given personally to Mr Myers by another gentleman to whom the Duchess of Hamilton related the vision on the morning after the occurrence.

The following account was written out by Mr Cooper, and afterwards attested by the Duchess of Hamilton:—

A fortnight before the death of the late Earl of L—— in 1882 I called upon the Duke of Hamilton in Hill Street to see him professionally. After I had finished seeing him I went into the drawing-room where the Duchess was, and the Duke said to me, "Oh, Cooper, how is the Earl?" The Duchess then said, "What Earl?" and on my answering Lord L——

she replied, "That is very odd. I have had a most extraordinary vision. I went to bed, but after being in bed a short time, I was not exactly asleep, but thought I saw a scene as if from a play before me. The actors in it were Lord L——, in a chair as if in a fit, with a man standing over him with a red beard. He was by the side of a bath, over which bath a red lamp was distinctly shown."

I then said, "I am attending Lord L—— at present, there is very little the matter with him, he is not going to die, he will be all right very soon."

Well, he got better for a week and was nearly well, but at the end of six or seven days after this I was called to see him suddenly. He had inflammation on both lungs. I called in Sir William Jenner, but in six days he was a dead man. There were two male nurses attending on him. One had been taken ill, but when I saw the other the dream of the Duchess was exactly represented.

He was standing near a bath, over the Earl, and strange to say his beard was red. There was the bath with the red lamp over it also, it is rather rare to find a bath with a red lamp over it, and this brought the story to my mind.

The vision seen by the Duchess was told *two weeks before* the death of Lord L——. It is a most remarkable thing. This account written in 1888 has been revised by the (late) Duke of Manchester, brother of the Duke of Hamilton, who heard the vision from his daughter on the morning after she had seen it.

Lord L—— was only known by sight to the Duchess, and she did not know that he was ill. When the vision occurred she was not asleep, so that it was a vision and not a dream, of this she was certain, because she opened and shut her eyes to try to get rid of the spectacle, but continued to perceive it.

This is a true premonition or revelation of a future event which it is impossible to explain away by any anti-spiritual hypothesis, and it is particularly well attested, the witness of the actual fulfilment being an eminent surgeon, to whom the prediction was told by the Duchess two weeks before the Earl's death.

Since the publication of the first edition of this book I have had in my own family some of the most remarkable

cases of prophetic forecastings of coming events by vision and symbol, dreams, and direct message, that are to be found on record. They have been awe-inspiring, and of the most profound interest, giving absolute proof of the intervention of extra mundane, or other-world intelligences in the affairs of this mortal life. I will relate them under their several heads in the course of this chapter.

It will be noticed that some of these most wonderful forecastings refer to the ordinary affairs of earth life, and are evidence of the existence of spiritual beings who know what is about to come to pass, and also of the possibility and utility of communication between the two worlds. Others concern the passing of relatives into that spirit world to which we are all bound. These, however, were managed so judiciously that the warning did not give that shock that might have been expected from the nature of each case, but, on the contrary, by the evidence they afforded of the reality of that other life, they greatly softened the blow of bereavement.

On Sunday, 9th April 1911, I arrived home from church about 8 P.M. and was at once informed by my wife that she and the servants had had a most extraordinary experience which had startled them all very much. She called the two maids, Rosetta and Ida, into the room, and together they gave me the following account, which I wrote down, they all signing the account and taking oath solemnly upon the Testament that it was true. They informed me that about 7.40 they were all together, my wife, the two servants and Baby Dorothy, in the kitchen, when suddenly, to their great alarm, a woman appeared in the doorway leading from the passage, clad in white, with long, black hair hanging down to her waist, and bearing on her hands what appeared to be a coffin, which she turned endwise so as to pass it through the door. She then held it up on her hands before them. It was very broad in comparison to its length, more like a box in this respect. They all saw the

handles on the sides and a nameplate on the top, but could distinguish no name. They all cried out, whereupon the figure turned, manœuvring the coffin again through the doorway, and hurried along the passage with it. Recovering, they all followed, and saw the woman pass up the front staircase and go down the back one, still bearing the box, or coffin. While on the front stairs all the house bells rang together in one great peal. The figure then went up the passage towards the dining-room door, which was shut, and seemed to pass through it and so vanished.

Having at this date learned how to communicate psychically, we sat for psychic communication a little later in the evening, to try to obtain some information as to the meaning of this, but could get nothing, and were all much perturbed, wondering what it portended.

On 12th April W. W. Baggally, Esq., one of the Council of the Society for Psychical Research, came on his second visit to us and stayed nearly three weeks. On Sunday, 23rd April 1911, I left the Vicarage for the church, distant one and a quarter miles, at about 5.20, for service at 6 P.M. Mr Baggally and my wife followed, leaving the Vicarage at 5.45, the servants and children remaining on this occasion at the Vicarage. We returned together, arriving at the Vicarage about 7.45. To our surprise, all was in darkness, and we had to knock loudly to gain admission. At last, after much unlocking and unbolting, the servants and children opened the door, all very excited. The house was in darkness, as they said they had shut themselves all together in the kitchen, being afraid to go about the house.

They informed us that half-an-hour after my wife and Mr Baggally left for church Ida went upstairs into the nursery to change her dress. While there she heard beautiful singing coming from the Grey Room, which is on the same floor. She ran downstairs with her dress in

her hand to the other servant, Rosetta, and told her, and they both came upstairs to the small landing just below the third floor, and listened. Both heard the most beautiful singing coming from the Grey Room, and this continued for quite five minutes. It sounded like a hymn, but they could not distinguish the words, but the tune was that of the hymn, *Peace, Perfect Peace*. Rosetta described the singing as a kind of crooning or humming, very sweetly sung, but the words not distinguishable.

The singing or crooning ceased, and then they heard two crashes coming from the room. At the first crashing sound they both ran downstairs, and as they ran a second crash was heard. They then shut themselves in the kitchen, together with the children, and remained there until they heard us knocking for admittance. Immediately we heard this, Mr Baggally and myself ran up to the Grey Room. We entered the room, the door of which was shut, together, and saw, to our astonishment, the wardrobe overturned and lying on its face in the middle of the room ; two chairs were also overset, and the wood frame of the washhand stand was partly wrenched asunder.

Mr Baggally at once carefully examined the top of the wardrobe for finger-prints but was unable to find any trace of such. He strictly questioned the maids and put them on oath, but they did not vary in the slightest in their story. The children were outside the house when the singing and crashes were heard.

On Tuesday morning, 25th April, I received a letter bearing the Cleckheaton postmark, 6.45 A.M., 24th April 1911, which letter I still possess, saying that my Aunt Hannah had died on Sunday evening at 6.15 P.M. This was the exact time that the maids heard the singing and crashes.

I went to the funeral on Wednesday, 26th April, and without telling them a word of what we had experienced at Weston, I inquired whether aunt had been musical. The

relatives informed me that she had been a noted singer in her youth and in great request at concerts and oratorios. I then asked if she had any favourite hymn. They at once answered: "Yes; *Peace, Perfect Peace.*" I now said: "Did she sing it often." They replied: "Yes; every day for six months before she died. She was blind most of the time and this hymn seemed to console her in her affliction." I then asked: "Did she sing it towards the close of her life." They replied that she sang it up to the last two days before her death, and then added without any suggestion from me: "*When she could no longer sing the words she hummed it.*" This was conclusive, and not until they had told me this did I inform them of our experience at Weston.

I hold the originals of the following documents :—

I hereby testify that in connection with the illness of my mother, Hannah Bentley, I had not communicated with the Rev. C. L. Tweedale previous to sending him the notice of my mother's death. To the best of my knowledge Mr Tweedale was in absolute ignorance of mother's illness.

(Signed) FRED BENTLEY.

CLECKHEATON, *April 26, 1911.*

On 29th April I personally testified on oath before Mr Baggally that I had no knowledge whatsoever of the illness of my aunt prior to receiving the letter on the Tuesday after her death.

We the undersigned hereby testify that we were in attendance on the late Hannah Bentley during her last illness, and that the hymn *Peace, Perfect Peace* was a particular favourite of Hannah Bentley's during the time she lay on her sick bed, and that we often heard her singing it over during her illness. When she could no longer sing it she hummed it. She hummed it over, as she lay, up to the last two days before death.

(Signed) FRED BENTLEY.

LILY BENTLEY.

CLECKHEATON, *April 26, 1911.*

We hereby testify from personal knowledge that the late Hannah Bentley was a noted singer in her early years. She took a leading part in oratorios and concerts on many occasions.

(Signed) JOSHUA HODGSON.

FRED BENTLEY.

On 28th April Mr Baggally carefully questioned the maids and took down their statements *re* all their experience of this incident, putting them on oath, which they witnessed on the New Testament in the usual form. The following is his signed statement in my journal :

I administered the oath to Ida and Rosetta on the singing, and upsetting of wardrobe, etc., to-day, Friday, 28th April, 1911.

(Signed) W. W. BAGGALLY.

My wife and the servants all said that the "coffin" seen on 9th April 1911 was so broad and short that it looked more like a box than a coffin. They particularly emphasised this point. At the funeral I noted with feelings of awe and astonishment that this was the *exact* description of the coffin I saw borne to the grave, Aunt having been stout and of very short stature!!

There is not the slightest doubt that the approaching decease of my aunt was thus foreshadowed, by symbol, to three witnesses, fourteen days before it took place, and that at the exact time of her death at Cleckheaton, distant fifteen miles across country from Weston ; the hymn which my aunt sang all through her illness, and crooned up to the last, was heard loudly crooned or hummed in my vicarage at Weston by two persons ; and that immediately afterwards the wardrobe was flung over upon its face with a crash, chairs were upset, and the washhand stand partly broken without the intervention of human hands, and that this was done by psychic or supernormal means. Mr Baggally, after a careful discussion of the facts, declared

that it was the most perfectly evidential case of the kind that he had ever heard of.

It is often suggested, by persons who have not weighed the evidence, that these cases are due to telepathy. *Telepathy does not give warning of an event weeks before it occurs, nor does telepathy overthrow heavy wardrobes.*

The next case concerns the passing of my dear mother, Mary Tweedale, and is full of that dramatic element which has characterised many of the spirit manifestations which it has been our privilege to experience, and which indicate an organised and intelligent attempt to give us evidence of the existence of spiritual beings and their interest in ourselves and our affairs. This and a most evident "guardian angel" attitude have been marked features of these wonderful experiences and have brought unspeakable consolation even in the midst of bereavement.

On Tuesday, 22nd April 1913, shortly before 3 P.M., my wife was gardening. While in the act of thrusting a spade into the earth with her foot, to her astonishment she saw a large white bird come and perch upon the toe of her boot. Amazement kept her still for a few seconds and then she endeavoured to seize it quickly, but it escaped from under her hand and flew straight upwards like a rocketing pheasant, until it was lost to view in the blue sky. She threw down the spade and ran into the house, noting the time, as she passed the clock, to be five minutes to three, and came to me in the study. I at once said: "I don't think it was an ordinary bird; let us sit and see if there is a message!"

We did so at once. As soon as communication was established, I said: "Was the bird a symbol?"—"Yes." "Of what?"—"Death." "Of whom?" No answer. "Of someone we know?"—"Yes." "Have you a message?"—"Notice the time." The communication then ceased. My wife had noticed the time of the incident as she ran in. It was five minutes to three. We did not

mention this incident either to the children or the servants, or to my mother, but most carefully kept it from them. On Wednesday I posted an account of the vision and message to Mr Wallis, Editor of *Light*, and to W. W. Baggally, Esq., one of the Council of the S.P.R., and as mother began to complain of a tightness on her chest, although she did not seem to ail much or to have a cold, and as I was much impressed by the vision and communication of Tuesday, I sent for Dr Galloway of Otley, and he arrived on Thursday morning.

When he had concluded his examination of mother I awaited him in my dining-room and said : " Well, Doctor, how do you find the patient ? " Turning quickly round upon me, with his hands behind his back, he replied instantly, without any beating about the bush : " Well, I think she is going to die." " To die, Doctor ! " I exclaimed. " Yes," he replied, " not just yet, but soon."

He then informed me that the lung was solidifying. I now told him for the first time of the vision of my wife and of the message given us two days before. After her decease, when we discussed the whole affair, he acknowledged this, and was much impressed by it.

Mother now took permanently to her bed, and began to get slowly weaker.

Nearly a month later, on the 19th of May, several persons called upon me whom I had never seen or heard of before. They had heard of my interest in psychic things, and being interested themselves called on me as they passed the house. After a little conversation I found that some of them were psychics, and in the course of conversation they learned that mother was ill in bed. They asked if they might see her, and on receiving permission all went up to her room and chatted with her, and standing round her bed they sang a hymn. Before they left, one of them—a Mrs Stubbs, whom we had never previously seen or heard of—turned to my wife and said : " It has just been given to me clair-

audiently that she will be found dead in bed within a five. I think this is five weeks not five months." She then repeated this to me and to the others.

I laughed it off, saying: "Oh no; mother is better," for she had appeared much brighter for some days previously. Needless to say, we did *not* mention this to mother, the servants, or the children. Time passed and we had quite forgotten the prediction.

On the 24th of June 1913, exactly thirty-five days—five weeks—after it was uttered, our new servant maid, Marion Thompson, awoke very early in the morning, and thinking it was time to get up, roused the other servant, Alice. Earlier in the night she had been very restless, and told Alice that she had a presentiment that something was going to happen. They looked at the clock and found *it five minutes to three* A.M., and so went to sleep again. At eight A.M. Alice took the usual cup of tea to mother's bedroom door and, no one answering, went in. Mother was lying there, but did not answer. Alice gave the alarm and we all rushed into the room, only to find mother stretched dead in bed, *exactly five weeks after the prediction of the 19th May!* Wrapped in slumber, I had not heard

The silent oar
That parts the silent river, when the soul
Is ferried to its bourne.

but the approach of the barque had been signalled.

Had the servants known of the prediction they would probably have realised what was happening when they were thus awakened at the dawning of the day; but they knew nothing, and so lay down again. The interment took place in the family vault at Crawshawbooth, distant some forty miles by rail. We had taken rooms for the night at a local hotel, but as we were at the graveside a message came from people residing in the house where we used to live when resident in Crawshawbooth, asking us to stay with

them. We sat talking of old times until far into the morning hours, and at last, when we retired, we were shown into mother's old bedroom, into which I had not been for thirty-one years. As we crossed the threshold, a clock was ticking on the mantelpiece, and on going up to it the time shown on the dial was *five minutes to three!!*

Such a train of events is beyond the possibility of chance or coincidence.

The third case concerns the passing of my brother-in-law, John Burnett.

On Sunday, 16th November 1913, myself, wife, three daughters and son were all dining at 1.25 P.M. My wife saw a large cloud of mist form inside the room near the window. This gradually consolidated into the form of a large coffin, with nameplate, on which she could distinguish no name, but the plates on the coffin had a vine-leaf pattern. We others listened in silence, seeing nothing ourselves. The vision then faded, only to be followed in a few minutes by another as we still sat at table. My wife again saw a cloud of mist form and this became a round object and then formed itself into a big capital letter C. She then saw what seemed like a large bowl of water in which the water was leaping in waves. The letter C then became half immersed in the water, and the vision faded. This vision seemed to indicate the passing of some seafaring man.

On Wednesday, 26th November, we were again at dinner, when my wife saw a black cloud form, which again took the form of a coffin.

On Christmas night, after the usual family gathering and party, a little before 10 P.M. it was suggested that we should sit for psychic communication, and we did so in a good light. At 10 P.M. we got a message about death which, as it seemed rather out of place on a merry evening, caused us to bring the sitting to an end and continue the usual intercourse of a family party.

Next day, Boxing Day, 26th December, we got a telegram

saying that my wife's brother Jack had dropped dead the night before! My wife found that he had dropped dead of heart failure at 10 P.M. on Christmas Day. She had nothing to do with the arrangements for burial, but on seeing the coffin, found that the coffin plate was ornamented with a vine-leaf pattern exactly as she had seen on 14th November, *some six weeks previously*.

The death of John Burnett is announced in *The Sunderland Echo* for 26th and 27th December.:

On Christmas Day (suddenly), JOHN BURNETT. Aged 47.

Here are the points to be noted:

Vision on 14th November indicating, by the well-known symbol of a coffin, an approaching decease, accompanied by two other symbols: 1. The leaping waves; 2. the capital C.

The furniture of the coffin is seen of vine-leaf pattern.

Fulfilment.—My wife's brother, John Burnett, a ship's officer and a seafaring man for nearly twenty years (the leaping waves), dies suddenly on Christmas Day (the capital letter C) and is buried in a coffin the furniture of which is ornamented with a *vine-leaf pattern*.

Vision of 26th November.—A partial repetition of the first one.

Telegram of his death reaches us on the 26th of the month.

Psychic message received by us referring to death on Christmas night at 10 P.M. John Burnett drops dead at that exact moment in Sunderland, some one hundred miles away. Six persons, including myself, are witnesses to the truth of this account.

The passing of my uncle, Joshua Hodgson, was likewise impressively foretold to us.

On 16th January 1917 a personality, giving the name of my Aunt Esther, *who "died" seventeen years previously*, manifested to my wife and self, informing us that her husband Joshua would soon pass over to the other side

and that they would then be both together in heaven. This personality had never come to us before. I at once wrote the account of this in the form of a letterette, which I sealed up, placing the stamp and address on the back of the actual letter sheet *so that it might bear the official date of posting*, and sending a covering letter with it to my cousin, telling her not to open the sealed letter until I gave her permission. Three weeks after (6th February) I got a hasty post card saying that my uncle, her father, was taken seriously ill. I wrote by next post, telling her to open the sealed letter. She replied, saying that she had done so and noted its contents, but had *not* told her father, as the doctor had said he was to be kept quiet. She went on to say that a remarkable thing had happened that afternoon. As she stood at the foot of his bed, suddenly he cried out that he saw his wife (page 137), and described her as looking as she did twenty years before. He directed my cousin's attention to the figure and asked if she could not see it. She saw nothing. On 24th February Aunt Esther again manifested to us both and gave the message: "Friday is the day." I sent this message also in a letterette, bearing stamp and official date on the back. The Friday following dropsy set in and uncle began rapidly to sink, and died in the night of the succeeding Friday, his mortal body being interred at the Church of White Chapel, Cleckheaton, on 21st March 1917.

My cousin has the officially stamped predictions and I have her post-cards and letters, and also her signed account of the whole affair, so that this case is evidenced *beyond any possibility of dispute*.

Most of the witnesses in these four cases have solemnly attested these facts on oath, and are prepared to do so before a notary in due legal form.

If there were no other cases on record but these four they would be sufficient to establish the fact that spiritual beings from another sphere take an intelligent interest in, and are

able to anticipate, the events and affairs of this our earthly life. When thousands of other cases covering a score of different phases of spirit manifestation are added to them it will be readily perceived how there is available an accumulation of proofs that no reasonable man can withstand.

There are many cases where a symbol or symbolical action is used to convey information of the approaching event. But students will recognise this as of frequent occurrence in the Old and New Testaments. A noteworthy instance is recorded in the recently published *Memories of Sixty Years*, by the Earl of Warwick (Cassell & Co.), and appeared in *Light* for 15th December 1917:

My father, though a very delicate man and much confined to the castle, never saw an apparition of any kind there, and was decidedly sceptical.

But once, when away from Warwick and staying in furnished rooms at St Leonard's, he had an experience that affected him considerably. He had gone to sleep one night rather early, and awakened at midnight to find a soft, mysterious light in the room. It lit the end of his bed, where he saw a figure partly draped with a red scarf and holding a javelin. As my father gazed the figure poised and threw the javelin, which apparently passed through the wall above my father's head.

When his valet entered in the morning with hot water he noticed that the man was looking very perturbed, and asked him what was the matter. "Something very sad, my lord," was the reply. "The landlady's daughter, a young girl, who sleeps in the room next to this, has died suddenly in the night." To me the special interest of this account, which I had from my father's lips, lies in his eminently practical nature and mind. The supernatural had no hold on him.

The cases quoted so far have related to information of approaching "passings." These are often given with great clearness, as they are important events, not merely to us but also to the inhabitants of the spirit world. If it be objected that it is beneath the dignity of the inhabitants

of the spirit world to meddle with such matters, or that such things are "trivial" or "unspiritual," or "undesirable," one can only reply that similar things are to be found in the Bible and that even Christ's passing was discussed with him by two spirits of the departed (Luke ix. 31):

The disciple is not above his master, nor the servant above his lord.

As I have said before, it must not be thought that every apparition or psychic experience denotes a passing.

Only a small proportion have this significance, the rest are evidential in varying ways and degrees. Here is a case which distinctly foreshadowed wedding bells (see also page 135).

It was related to me by my friend the Vicar of —, who has seen service as a missionary in India, holds a responsible position, and took honours at the University. He is an astronomer, accustomed to accurate observation, a well-known writer on physical culture, and a man of acute mind.

Family reasons cause him to withhold his name for the present, but some friends of ours have had the same narrative independently from his wife. He writes:

When curate of a small town in North Wales in September, 1892, I was much interested in astronomy, and had been for days absorbed in instrumental questions. I spent the evening with friends and walked home between eleven and midnight, still pondering the telescope problem. On reaching the door of my lodgings I saw the planet Jupiter appearing, and determined to observe it. I got out my telescope in the entrance hall and then crossed over to a room which was empty save for a table, some chairs and my telescope stand. To get the aforesaid stand I opened the door of the room, which was in darkness, made two steps into the room, and stopped short with my hands stretched out, groping my way. Suddenly I saw, immediately under my outstretched hands, an iron bedstead with bedding complete. Its height was somewhat above the

level of my knees. The head of the bed was the most distinct, towards the foot it seemed to shade off into the darkness. Although the room was in darkness I could see the bed perfectly distinct and clear. It never occurred to me at the moment to wonder how I could see it at all.

A figure was in the bed, and I noted the white pillows, also the white sheet turned down over the breast, the line being unusually low and very straight, as though the sheet had been carefully drawn and the occupant had lain very still. Counterpane a dull grey. The figure in the bed was that of a girl apparently about twenty-three. The outline of her features, which were of a regular type, was clearly seen. Her black hair and eyebrows were very noticeable against the white pillow. She lay on her back, but her face was turned to one side, making the profile very distinct. Her left arm, which was nearest to me, had fallen over the side of the bed. The forearm was long and slight, but the most noticeable thing was the hand, especially in the position which it had taken. It was peculiarly small for so long an arm, and had a particular fineness of shape which I cannot describe. It was a most remarkable hand, such as I had certainly never seen before. There was a most noticeable sudden drop at the wrist, the hand being almost at right angles with the arm. I noted all this in a few seconds, then was out of the room like a flash, closing the door quietly, and went upstairs in a towering rage. I went at once to my fellow-lodger's room and said: "That old fool" (*i.e.* our worthy landlady) "has put some one of her visitors to sleep in the empty room downstairs, and I nearly fell over her in the dark." We exchanged some critical remarks on landladies in general, and I retired for the night. Next day I asked the little servant, without any show of being put out, about the matter, who was in the room the night before. She was evidently amazed. I then tackled the landlady; she was equally astonished. Finally I taxed her point blank with having put some friend to sleep in the room. She then requested me to look through the bedrooms in the house. I found there was no such bedstead as I had seen in the house, and I finally convinced myself that Mrs Hughes was speaking the truth. It slowly dawned upon me that there could not have been a material bedstead in that empty room. I had led a singularly solitary life, and had never seen any person like the lady I saw in this vision.

He went out soon afterwards to India as a missionary, and during his stay in India formed a corresponding acquaintance with a lady in England who was a candidate for mission work. This led to a romantic proposal, and she went out to India in 1897, to be married to him, he never having seen her personally, and on her arrival they were married. He goes on to say:

A few days after our marriage I came into her room from a walk. My wife was lying asleep on her bed. She was in the exact position taken by the girl of my vision. She lay on her back, with her face half turned to the light, her left arm over the side of the bed, her hand dropped at the wrist, the small and remarkable hand. The shape of the hand, its size, the slimness of the forearm—the curious and most noticeable drop of the wrist, the black hair and black eyebrows, and the outline of the features were *identically* the same, no discrepancy. I have never seen any other hand and arm like it.

This marriage—literally “made in heaven”—was thus foreshadowed more than five years before the parties saw each other. It proved a most happy one.

We now come to information communicated in dreams, and here there are so very many cases of undoubted authenticity, the evidence is so full and extensive as to put the fact that man does often acquire information in dreams in a supernormal manner beyond all possible doubt.

For this evidence to be good it must contain two essentials:

1. The information must have previously been unknown to the recipient.
2. The dream communication must have been related to some other person before the communication is verified, so as to form evidence.

The first instance we will notice contains not only these essentials, but belongs to a remarkable class, instances of which are very rare, but of which I have more than once had personal experience, in which two persons, directly or indirectly, partake in the dream communication. Here

the participation is indirect, but none the less valuable and remarkable, for the husband heard his wife utter the words in her sleep, thus verifying them and being in possession of the "clou" of the dream before his wife awoke to inform him, and giving an almost unique evidential value to the case. It is furnished by Mr and Mrs Donaldson, of Devereaux House, Daleham Gardens, Fitzjohn's Avenue, N.W. (*S.P.R. Proceedings*, vol. v., page 340.)

On Sunday morning, the 29th September, 1878, I roused my husband by speaking in my sleep in a moaning and distressed manner. I said, "Oh, B——, what is the matter with your face," and then began to sob. My husband woke me and inquired the cause of my distress. I said, "I saw B—— (mentioning the name of the nurse) standing in the nursery with her back turned to me, and when I spoke to her and she half turned round I saw the side of her face all cut and bruised. Hence my distressed inquiry as to the cause of the injury."

That Sunday evening she did not appear as usual at family prayers, and upon inquiring the reason of her absence the cook replied, "B—— has met with an accident, ma'am, and has fallen out of the Metropolitan train." I rushed upstairs, and there, in precisely the same position as I had seen her in my dream, stood B—— with the side of her face cut and bruised as I had seen it, and without thinking of the coincidence at that moment I said, "Oh, B——, what is the matter with your face," and as I said the words the whole dream flashed vividly across my memory.

AGNES E. DONALDSON.

On that Sunday morning I heard my wife distinctly say in her sleep, "Oh, B——, what is the matter with your face," and then I roused her. We thought no more of this until after the accident and on the following evening.

A. B. DONALDSON.

We have both the clearest remembrance of the dream and its fulfilment.

Here is an instance where the information is conveyed by symbol in a dream, and yet in such a remarkable manner

that it at once shows the definite planning on the part of a surviving intelligence and destroys the argument for telepathy direct or latent at once. This case is taken from *Phantasms of the Living*, vol. i., page 365, and might have been specially designed in all its circumstances to refute the argument which seeks to establish that these things are the result of *direct* telepathy before death, or *latent* telepathy which makes itself felt after a time, and thus endeavours to dispose of the idea of surviving personality (page 128).

The case is briefly as follows:—About March, 1857, Mrs Menneer in England dreamt that she saw her brother, whose whereabouts she did not know, standing headless at the foot of the bed with his head lying on a coffin by his side. The dream was at once mentioned. It afterwards appeared that at about that time the head of her brother, a Mr Wellington, was actually cut off by Chinese at Sarawak. On this case Mr Gurney remarks, "This dream, if it is to be telepathically explained, must apparently have been due to the last flash of thought in the brother's consciousness."

This case was inserted in *Phantasms of the Living* under the idea that, as Mr Gurney explains, the dream of the headless body, the coffin, and the head was the result of telepathic transference of the last flash of consciousness as the man was decapitated by an unexpected blow.

Let us see what follows. At a later date Sir James Brooke, Rajah of Sarawak, wrote to Mr Wellington's friend, and enclosed a cutting from the *Straits Times* of 21st March 1857, afterwards published in the *London Times* for 29th April 1857. In the letter Sir James says: "Poor Wellington's remains were consumed (by the Chinese), his head, borne off in triumph, alone attesting his murder."

The *Straits Times* says: "The head was given up on the following day." Therefore the head alone was buried by his friends, as the body had been eaten.

Now we see the true meaning and significance of this notable dream.

Mrs Menneer sees the headless body of her brother standing at the foot of her bed with a coffin by his side and his head lying on the coffin. Evidently the train of ideas here conveyed could not have been flashed by the man's mind before death, for then he could have had no idea of the fate reserved for his head alone, and *that it alone would be buried* (as is indicated by the head lying on the coffin). The whole thing shows that the information came from his *surviving* personality *after* death.

We come now to what is perhaps the classical instance, in English history, at any rate, of the forecasting of an important event in a dream.

It is the remarkable dream of Mr John Williams, then in Cornwall, of the assassination of Spencer Perceval eleven days before that event. This same account, with slight verbal differences, is printed also in Walpole's life of Perceval. Mr Walpole says that it is taken from a statement attested and signed by Mr Williams in the presence of the Rev. Thomas Fisher and Mr Charles Prideaux Bruce, and was by the latter given to Walpole himself. In 1874 Mr C. R. Fox, who was fourteen years of age at the time and well remembered the dream being related to his father, in a letter to Mr Hensleigh Wedgwood, says: "it is indubitable that Mr Williams related the dream before the Chancellor's death." Thus in our own day and generation this forecast of nearly a century ago has been verified.

SUNHILL,
December, 1832.

SOME ACCOUNT OF A DREAM WHICH OCCURRED TO JOHN WILLIAMS,
IN THE COUNTY OF CORNWALL, IN THE YEAR 1812 ; TAKEN
FROM HIS OWN MOUTH AND NARRATED BY HIM AT VARIOUS
TIMES TO SEVERAL OF HIS FRIENDS

Being desired to write out the particulars of a remarkable dream which I had in the year 1812, before I do so I think it

may be proper for me to say that at the time my attention was fully occupied with affairs of my own—the superintendence of some very extensive mines in Cornwall being entrusted to me. Thus I had no leisure to pay any attention to political matters, and hardly knew at that time who formed the Administration of the country. It was, therefore, scarcely possible that my own interest in the subject should have had any share in suggesting the circumstances which presented themselves to my imagination. It was, in truth, a subject which never occurred to my waking thoughts.

My dream was as follows :

About the second or third day of May, 1812, I dreamed that I was in the lobby of the House of Commons (a place well known to me). A small man dressed in a blue coat and white waistcoat entered, and immediately I saw a person whom I had observed on my first entrance, dressed in a snuff coloured coat with metal buttons, take a pistol from under his coat and present it at the little man above mentioned. The pistol was discharged and the ball entered under the left breast of the person at whom it was directed. I saw the blood issue from the place where the ball had struck him, his countenance instantly altered, and he fell to the ground. Upon inquiring who the sufferer might be I was informed he was the Chancellor. I understood him to be Mr Perceval, who was the Chancellor of the Exchequer. I further saw the murderer laid hold of by several of the gentlemen in the room. Upon waking I told the particulars above related to my wife ; she treated the matter lightly, and desired me to go to sleep, saying it was only a dream. I soon fell asleep again, and again the dream presented itself with precisely the same circumstances. After waking a second time and stating the matter again to my wife she only repeated her request that I would compose myself and dismiss the subject from my mind. Upon my falling asleep the third time the same dream, without any alteration, was repeated, and I awoke as on the former occasion in great agitation. So much alarmed and impressed was I with the circumstances above related that I felt much doubt whether it was not my duty to take a journey to London and communicate upon the subject with the party principally concerned. Upon this point I consulted with some friends whom I met on business at the Godolphin mine on the following day. After having stated to them the particulars of the dream

itself and what were my feelings in relation to it they dissuaded me from my purpose, saying that I might expose myself to contempt and vexation, or to be taken up as a fanatic. Upon this I said no more, but anxiously watched the newspapers every evening as the post arrived.

On the evening of the 13th of May (as far as I recollect) no account of Mr Perceval's death was in the newspapers, but my son, returning from Truro, came in a hurried manner into the room where I was sitting and exclaimed, "Oh, father, your dream has come true. Mr Perceval has been shot in the lobby of the House of Commons. There is an account come from London to Truro written after the newspapers were printed."

The fact was that Mr Perceval was assassinated on the evening of the 11th. Some business soon after called me to London, and in one of the printing shops I saw a drawing for sale representing the place and the circumstances which attended Mr Perceval's death. I purchased it, and upon a careful examination I found it to coincide in all respects with the scene which had passed to my imagination in the dream. The colours of the dresses and buttons of the assassin's coat, the white waistcoat of Mr Perceval, spot of blood upon it, the countenances and attitudes of the parties present, were exactly what I had dreamed. The singularity of the case when mentioned among my friends and acquaintances naturally made it a subject of conversation in London, and in consequence my friend, the late Mr Renney, was requested by some of the Commissioners of the Navy that they might be permitted to hear the circumstances from myself. Two of them accordingly met me at Mr Renney's house, and to them I detailed at the time the particulars then fresh in my memory, which formed the subject of the above statement.

I forbear to make any comment on the above narrative further than to declare solemnly that it is a faithful account of facts as they actually occurred.

(Signed) JOHN WILLIAMS.

The following is a very remarkable story. The gentleman who relates it, Mr C. F. Fleet, of 26 Grosvenor Square, Gunnersbury, was known to Mr Gurney. Mr Fleet gave this remarkable account to Mr Gurney, saying that he was

ready to swear to the truth of every detail, and that the account was a plain record of facts, and in no way embellished (*S.P.R.*, vol. v., page 326).

In the year 1868 I was the third mate of the sailing ship *Persian Empire*, of London, homeward bound from Adelaide to London with a full cargo of wood, etc.

We had lost two men who had deserted the ship and gone up to the gold fields, hands were scarce in that city, and we thought the ship would have to make a passage home short of two men, but luckily the next day before we meant to sail a man came on board saying he was most anxious to ship and get home.

The captain was struck with his appearance, which was fine, respectable, and indicative of bravery, and as he also could show a V.G. (very good) discharge from his last ship the captain agreed to put him on our articles. He was also the recipient of a gold medal from the Royal Humane Society for gallantry in saving life. The man, who gave the name of Cleary, went ashore with the captain to the shipping office, where he was put on the articles, being told to join the next day at 6 A.M.

He, however, failed to put in an appearance, so the captain sent me ashore to look him up.

After searching in vain for a long time I turned to go on board, and when returning to the ship I found him walking about in a most dejected manner and looking very miserable. I asked him why he had not joined, and I could see from his countenance that something was troubling him. By a little persuasion, however, I induced him to come on board. On the way down to the ship we chatted freely and pleasantly on different topics, and after a while his look of dejection entirely passed away, and the man seemed himself again.

Once mention was made concerning the qualities of our ship, the *Persian Empire*, by Cleary asking me if she was staunch and a good seaboat, at the same time adding in a peculiar tone of voice that he hoped she would carry him safely home. I said she was everything that could be expected, was only five years old, and on the first letter at Lloyd's (Ar). This seemed to satisfy him, and as we had by this time arrived alongside the ship we jumped on board.

One night about a week after sailing we had a slight spell of dirty weather, for it blew a hard gale from the westward with a high following sea. I had the middle watch, 12 to 4, and Cleary, who was in my watch, was taking his turn at the wheel, and as I chanced to be standing near the compass at the same time he thus spoke to me.

"Mr Fleet."

"Well," said I, "what is it, Cleary?"

"Why, sir, I would like to explain to you how it was I failed to join the ship on the morning I should have done so."

"What was the reason?" I answered.

"Well, sir, after I left the captain I went to my lodgings to put my things together and settle a few matters of business, but was kept so late that I had to turn in before finishing what I had in hand, and so had to leave it till the morning. Do you know, sir—here he lowered his voice and became quite mysterious—I had a dream that night, and a very ugly and extraordinary one it was, too. Do you believe in dreams, sir?"

"Well," I answered, "I cannot say that I do or do not. I have known some astounding ones come true."

"Ah, sir, that's just what's troubling me," he said, and his face grew pale and great beads of perspiration came on his forehead. "But I'll just tell you what I dreamed, sir, and then you will see. On my way to my lodgings I could think of nothing but the ship I had just joined, and which was going to take me home. As was quite natural, I fell asleep thinking of her, and at last dreamt that the *Persian Empire* was off the pitch of Cape Horn, and that she, on Christmas morning, was in a very heavy gale and a high sea. Well, sir, I, with the rest of my watch, was ordered to secure a boat hanging in davits over the side. I got into the boat, the rest of the watch remaining on deck, and in the middle of the work a most fearful sea broke over us, washing overboard me and another hand, and we were both drowned. I remember no more, sir, and I woke up, but I cannot get that dream out of my head."

I told him not to allow his mind to be troubled by such nonsense, and tried to laugh him out of his fears, but he seemed so deeply impressed with the vividness of the dream that I failed in my object.

Soon after this the weather cleared up, but only for a short

time, as we fell in with another gale with violent snow and hail squalls. One night, when not far from Cape Horn, it was my first watch, 8 to 12, Mr Douglas, the chief officer, being in charge of the deck. The rest of the watch, with two exceptions, those being the man at the wheel and the hand on the lookout, were either asleep aft or standing by for orders; amongst the former was Cleary. I heard a loud cry, and on my going down to the main deck to ascertain the cause I found Cleary looking very pale, and evidently much upset about something. I learnt that it was he that had called out, and on my asking him the cause he told me that he had had a repetition of the dream. We had great difficulty in calming him, but at last he got a little quieter, yet kept muttering, "I know it will come true."

The next morning was Christmas Day. The wind was still blowing very hard, and although it was our watch below from 8 A.M. until 12 noon, yet the chief officer and I had to remain on deck, as the second officer was too unwell to leave his berth. This came rather hard upon us as we had already stood eight hours watch that night; however, at eight bells (8 o'clock) Mr Douglas went below to the captain and reported the weather as still being bad and the barometer on the fall.

After a while he came on deck again and told me that the captain had given him orders to secure the boat hanging in the davits over the port quarter in the event of the sea increasing.

When I heard this order I could not help thinking of Cleary and his dream, at the same time feeling a presentiment that something might happen. However, duty is duty, and must be performed. The sea increased considerably, and began to break on board with great force, so I sent forward to turn the hands out. They one and all obeyed me with the exception of Cleary, who hung back. I called and asked him why he did not come out with the rest of the hands. On my receiving no reply I went right into the forecabin. He was sitting on his chest, his face buried in his hands, to all appearances completely overcome.

I took a seat beside him, inquiring what was the matter. At first he would not answer, but after a little while he again referred to the dream, saying in a miserable tone, his face still buried in his hands, "Oh, sir, I feel it is about to come true

now," giving this as his reason for not coming on deck with the other men. In answer to my question as to whether he would go to his duty, he replied, he would not. Then I said he must at any rate go with me to the captain and be put in the official log for refusal of duty, unless he changed his mind. This he said he had determined not to do, so he went to the captain, who, after gently persuading him to do what was required of him like a man, but all to no purpose, produced the log book, and I was told to tell Mr Douglas to come and witness the entry. After the captain had made the entry and had read it over to Cleary, who had answered to its being correct, the chief officer took the pen to sign his name. Whilst doing so Cleary, in an excited tone of voice, said, 'I will go to my duty, for now I know the other man relating to my dream,' at the same time looking at Mr Douglas, who looked at Cleary and then at me as much as to say, "What does it all mean?" Whilst going on deck I told the chief officer of the dream; he laughed at the idea of his being the man meant in it. I had a strange foreboding, and it was with no cheerful heart that I went on deck. On our arrival there we found the rest of the hands waiting for orders about the boat. The duty that laid before us was to turn her up clear of the seas, with her keel outwards, and to do this we had to pass a pair of grips or broad rope bands around her, then to hook on a tackle made fast in the mizzen rigging which, when hauled taut, would turn her up. Cleary jumped into the boat to pass the grips around her, and Mr Douglas got over the side for the purpose of handing me the grips from Cleary, also to overhaul the davit falls, which have to be eased up a little. The chief officer was holding on with one hand to an iron rail running round the quarter deck, and was in the act of passing the grips to me when the man at the wheel, by his bad steering, luffed the ship into the wind, and on my looking to windward I saw a very heavy sea coming up which, for the moment, I thought would capsize the ship, and as a warning to all hands I sang out, "Look out, men, here it comes." We who were able to do so rushed to the mizzen mast and there held on for dear life, but unfortunately Mr Douglas and Cleary were unable to do so in time. The sea struck the ship on the starboard side with very great force, nearly throwing her on her beam ends, flooding the decks and doing much damage, besides washing overboard these two men. The sea caught

the boat, turning her completely over, breaking the stout iron davits as one would a match, and she, with Cleary clinging to her, was swept away. Mr Douglas held on to the iron rail trying in vain to get on board, but the rush of water was too powerful for him, and with a cry for help and with a look of agony the poor fellow dropped overboard.

After the sea had somewhat gone off the quarter deck I ran up into the mizzen top to see what had become of the poor fellows. Mr Douglas was vainly trying to get on a hencoop which had been washed overboard from the quarter deck full of fowl; a lifebuoy was also close to him, we having thrown out two. Cleary was taking off his oilskin coat, keeping himself up by treading water meanwhile, and then tried to reach Mr Douglas, who could not swim and was, moreover, impeded by too much clothing, it being bitterly cold weather. Cleary must have been a most powerful swimmer to swim in such a sea, for he managed to reach Mr Douglas, and then tried to help him to get on the hencoop. Shortly after they met a heavy sea came sweeping along which overwhelmed them, for after it had passed away I saw them no more. So, poor fellows, they died together.

We arrived in London two months after the accident and three months after leaving Adelaide.

Robert Browning, the poet, attests the following forecast of his wife's sister's death in a dream in which his wife appeared to her sister. He writes :

Tuesday, July 21, 1863.

Miss Barrett (Arabel) told me yesterday that she had been much agitated by a dream which happened to her the night before, Sunday, July 19. She saw HER, and asked, "When shall I be with you?" The reply was, "Dearest, in five years," whereupon Arabel awoke. She knew in her dream that it was not to the living she spoke.

Five years afterwards, less one month, Miss Barrett died, and of this event Browning again writes :

I had forgotten the date of the dream, and supposed it was only three years, and that two had still to run.

Here the forecast is five years ahead, and is accurately fulfilled.

In the following case there is a transference of a view or scene over a space of several thousand miles, the information conveyed in the dream or vision being afterwards accurately verified. It is taken from *Proceedings S.P.R.*, vol. v., page 420, and is well attested.

From Miss RICHARDSON, 47 Bedford Gardens, Kensington, W.

The writer (of the enclosed) is the wife of a shopkeeper who told me the occurrence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at the time and the strange uncanny effect of the dream on her mind for some time after.

From Mrs GREEN to Miss RICHARDSON.

NEWRY, 21st First Month, 1885.

DEAR FRIEND,—In compliance with thy request I give thee the particulars of my dream.

I saw two respectably dressed females driving alone in a vehicle like a mineral water cart. Their horse stopped at a water to drink, but as there was no footing he lost his balance, and in trying to recover it he plunged right in. With the shock the two women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away, saying : " Was there no one at all to help them," upon which I awoke, and my husband asked me what was the matter. I related the full dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all the day. I remarked to my son it was the anniversary of his birthday, and my own also, the tenth of the first month, and this is why I remember the date. The following third month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble that had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou wilt see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her.

From the *Inglewood Advertiser* (Queensland, N.S.W.), Friday evening, *January 11, 1878.*

A dreadful accident occurred in the neighbourhood of Wederburn on Wednesday last resulting in the death of two women named Lehey and Allen. It appeared that the deceased were driving into Wederburn in a spring cart in the direction of Kinypaniel when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was ten or twelve feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr W. M'Kechnie, manager of the Torpichen Station, upon going to the dam some hours afterwards discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . The dam was searched and the bodies of the two women, clasped in each other's arms, recovered.

I now come to three most impressive cases—one prophetic—which happened in my own house and among my own family and to which I myself am a witness.

The first occurred on Monday, 29th April 1912. Soon after seven in the morning and long before either letters or papers arrived (they usually come about eight), my wife told me on being awakened by me that she had had a most vivid dream thrice repeated. She awoke from the first dream hearing the clock strike 3 A.M., then slept again, and again dreamed the same dream. Again awoke about 5 A.M., and again slept and dreamed the same dream. She dreamt that she saw Bonnot the notorious Paris bandit, and that he was in a house with police all round the house firing at him. She then saw the police come up to the house with a haycart, and they surrounded the house. Then Bonnot was on a bed and she saw the police all fire at him and "he was riddled with bullets." She then saw his body thrown on the front part of a motor car and taken to the police-station. I laughed at this recital—for Bonnot had just killed the Chief of the Paris Police and several other persons who had attempted to capture him, saying: "I am afraid he will yet give them a long run for their money,"

and she joined in the laugh and we thought no more about it. At 8 A.M. the letters arrived, *but no newspaper* was among them, it evidently not having caught the post. In such cases it was generally delivered at 5 P.M. We had thus had no news since Saturday.

After breakfast I went to Otley, distant three miles. Not until I had been down some time did I notice the posters, then, to my amazement, I saw the notice: "Bonnot fusilladed." I could scarcely believe my own eyes as I looked at it. I then read the account and found that it tallied almost exactly with my wife's dream!!

On arriving home in the evening my wife and the servants met me excitedly at the door, she having the paper and crying: "It is all here! It is all here!" Before the newspaper arrived by the five-o'clock post my wife had told her dream to the servants, and their signed statement is in my journal. The fusillading of Bonnot happened in Paris on Sunday about the middle of the day, and was revealed in a dream to my wife at 3 A.M. next morning. No papers are printed on Sunday, and the first news was contained in the morning papers of Monday. All the details of this thrice-repeated dream were told to me by her shortly after 7 A.M., long before letters had entered the house or she had risen from bed, and nearly ten hours before the newspaper arrived. How marvellous was this revelation will be perceived on comparison with the following. The facts of Bonnot's fusillading were:

1. He took refuge in a house which was first surrounded by soldiers and police, who fired at it from a distance with rifles.

2. The police then used a cart heaped up with faggots behind which they sheltered and so approached the house.

3. Finally they stormed the house and entered a bedroom where Bonnot lay between straw mattresses, and all fired a volley at him. He was hit by many bullets.

4. Picking him up in a dying state, they tied him hand

and foot, put him into a motor car and took him to the police station, where he died twenty minutes later!!

This supernormal communication of information concerning passing and future events to my wife is a most arresting and an awe-inspiring thing, one that I can never think about without being profoundly impressed. An instance when the information was imparted clairaudiently by a vision which she saw occurred on 28th July 1916 at 11 P.M. As we were retiring for the night my wife saw a little man, with lips clean shaven, standing by the bedside. She heard him say (clairaudiently): "I am James Tweedale of Mashushets." This he repeated many times. The figure remained visible for about *fifteen minutes*, the longest time that I have ever known one to be seen by her. I had an uncle James Tweedale but he lived and died in England, and I did not know what to make of the message. On Monday, 7th August, there arrived by the morning's post a packet of old daguerreotypes, taken nearly sixty years before, and sent by a distant relative in the U.S.A., with a note to the effect that she thought I should have them, as being more nearly related. One was a photo of *James Tweedale*, my uncle, and showed him with *clean-shaven lips*. The photos arrived unexpectedly and were sent from a town in the State of Connecticut, U.S.A., not far from the *Massachusetts* border!!

They must have been well on the way when the figure appeared.

The most remarkable case occurred on Saturday, 16th August 1913. My wife awoke at 8 A.M., just as the letters came up to the bedroom door. I took in the letters and the newspapers. Before I opened any of them she began to tell me of a remarkable dream she had about the approaching aeroplane race around Great Britain. She said:

1. That she saw three aeroplanes with what she described as "flappers" underneath them (probably the floats) flying over her and that they made a great noise.

2. That two of these flew the race.

3. That somehow the race had to be done over again. She dwelt on this point for some time.

4. That she got the impression that two men were killed or hurt ; anyway, she saw them lying on the ground as though dead and that only one man achieved success or gained anything.

I had the letters and paper unopened in my hand as she told me this.

I then said : " But only two are flying." She replied : " Well, I saw three." I now tore off the wrapper of the newspaper and read that two machines were to start that morning, the portraits of the pilots being given.

Immediately after breakfast I wrote to Mr Wallis, editor of *Light*, at 110 St Martin's Lane, an account of this dream. I was unable to catch the outgoing morning post, so the letter left at 6.10 P.M.

On Monday, 18th August, *The Daily Mail* contained an account of the failure of one of the pilots, stating that Mr Hawker, after flying two hundred and forty miles, was overcome by the engine fumes, and that another man was to take his place. In the afternoon I told the dream to Mr T. Rhodes, of "Glenside," Askwith, and also to Mr J. Simpson, ironmonger of Otley, both in presence of witnesses.

Tuesday, 19th August.—*The Daily Mail* stated that Mr Pickles, who took Mr Hawker's place, had been unable to rise from the sea owing to rough weather, and therefore the race was to be restarted from Southampton, thus most remarkably fulfilling part of the dream. My wife told me, when relating the dream, that the impression she got was that the two men were killed. She saw them lying very still on the ground. This may have indicated disablement or that they were placed *hors de combat*. She was not sure on this point.

In the afternoon I wrote Mr W. W. Baggally, who is on the Council of the Society for Psychical Research, telling

him of the vision and asking him to verify my letter by writing to the editor of *Light*.

Tuesday, 26th August.—After a lapse of seven days Mr Hawker and Mr Kauper again started from Southampton on their flight around Great Britain. My wife kept saying during the evening: "They will never get round."

Wednesday, 27th August.—Just after the children had gone to school at 1.20 P.M., my wife went upstairs into the Red Room. She was standing before the large mirror of the dressing-table reading a letter when she saw reflected in the mirror the figure of a boat. It was as long as the width of the mirror and rather slender. Suddenly it broke in the middle and the two ends bent up and the boat flew all to pieces. She immediately ran downstairs and told me. I was therefore in possession of the information concerning the breaking boat about 1.30 P.M. When my daughter Marjorie returned from school, about 3.30 or 3.45 P.M., my wife told her of the breaking boat.

I now wrote letter-cards to Mr Wallis and Mr Baggally describing the vision of the boat and gave them to the postman as he passed the Vicarage.

Thursday, 28th August.—*The Daily Mail* this morning states that the aeroplane was wrecked and broken all to pieces at 1.15 P.M. yesterday off the coast of Ireland. The accident happened only a few minutes before my wife's vision of the breaking boat. This most marvellous dream and vision has therefore been fulfilled to the letter. I sent a full account of this marvellous affair to the editor of *The Daily Mail*, but my letter was never acknowledged.

A few days later I learned from the papers that when the aeroplane struck the water, as it fell into the sea, the *boat-shaped* floats underneath the plane broke in the middle where they were attached to the plane by the iron struts, and that *the ends of the boat-shaped floats doubled up exactly as seen by my wife in the mirror!!*

This marvellous dream and vision is particularly well

attested. Let us compare the dream and vision with the actual incidents. It will be seen to be truly prophetic.

Three aeroplanes with "flappers" (boat-shaped floats) seen.	{ Three men take part in the flight, Mr Hawker, Mr Kauper and Mr Pickles.
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Two men seen as dead, disabled or <i>hors de combat</i> .	{ Mr Hawker injured, Mr Kauper badly cut and arm broken.
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One man seen as succeeding.	{ Mr Hawker alone benefits and gets £1000.
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The race seen "to have to be done over again."	{ Race restarted from South- ampton after 240 miles had been flown.
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At Weston vicarage a long boat-shaped thing seen to break in the middle. The ends bend up and then fly all to pieces. Time, a few minutes after 1.20 P.M., 27th August.	{ Aeroplane falls into sea off the coast of Ireland. The boat-shaped floats break in the middle, ends bend up and they fly to pieces. Time, 1.15 P.M., 27th August.
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A full account of this wonderful affair appeared in the columns of *Light* for 6th September 1913, and at the end of the account the editor appends the following note:—

Mr Tweedale's letters referred to above can be seen at this office.—ED. *Light*.

I also hold a letter from Mr Baggally, dated 2nd September, acknowledging the receipt of the letters concerning the dream and prediction which I sent to him, and saying that he would bring the case before the S.P.R. at the next meeting. My wife and I are prepared to attest the truth of the above on oath.

Here we have what has often been asked for, a perfectly evidenced forecast of a future event placed on record with

many witnesses, *in writing*, from three to eleven days *before* the fulfilment of the things foretold.

In the case on page 240 of the passing of my uncle, this prediction in writing is stamped with *the official date stamp of the Post Office* nearly three weeks before the announcement of his illness, making denial impossible.

Instances of this forecasting of events will be found elsewhere in this volume. The evidence is irresistible and conclusive. *Coming* events are revealed to-day as truly and certainly as they were in Bible times. The forces at work are exactly the same. They are *not* telepathic (page 91).

A similar forecasting of an event in a dream, though not so complete or elaborate, is recorded by Sir Arthur Conan Doyle, M.D., M.B.* Long before the invasion of the Italian plain by the Austrians, he awoke one morning with the word "Piave" sounding in his ears. He had never heard of it before, but on looking up the word he found that it was the name of a river in Italy. Eight or nine months after it became first the scene of the historic stand made by the Italians and Allies against the foe, and afterwards of their victory.

The explanation of the cases here advanced which is at once the most natural and involves us in the fewest difficulties is the old Bible belief that the Spiritual Body is a separate entity, and survives the death of the natural or material body and has also the power of communication with others who are still in the flesh, and that they are spiritual beings who can and do communicate with man, and also intervene in his affairs. The fact that these communications should often be made by direct appearance is natural enough and in accordance with human experience and Biblical teaching. That the communication should also be made by mental pictures and impressions during

* *The New Revelation*, by Sir Arthur Conan Doyle. Hodder & Stoughton.

sleep need not surprise us either, when we reflect that about one-third of our lives is passed in sleep, and that probably during sleep the Spiritual Body is very accessible to certain means of communication. It is almost needless to remark that the vast majority of dreams are from within, mere wanderings of the mind, almost identical with the mental pictures experienced under some anæsthetics, while their impression upon the memory is proverbially slight, they vanish "Like as a dream when one awaketh."

And yet nothing is more certain than the fact that *all* dreams are not of this nature.

Occasionally there comes a dream impression *organised or arranged by some outside influence as a means of communication*, and imparting a knowledge of future events; these dreams we never forget. They are clear, distinct, and impressive, and the event follows on the communication.* To doubt this is to doubt the constant testimony of mankind and an enormous cumulative weight of well-attested evidence. It is also to doubt and reject a large portion of Holy Writ.

* The triple-tailed comet of 1886 (*f*) was independently discovered by me as the result of a dream communication. I awoke one morning early in November from a vivid dream to the effect that there was a bright telescopic comet in the Eastern sky. No especial position was indicated in the dream, merely somewhere in the East. The appearance as a pearly white bright circular nebulosity was vividly shown, and the whole thing produced such a strong impression on my mind that I at once roused myself, dressed, and got out my astronomical telescope. Nothing was visible to the naked eye, or in a pair of binoculars, so setting my 8½-inch reflector haphazard at an angle of about thirty degrees with the horizon, I began to sweep slowly through the sky. At the *first sweep*, and before I had gone many degrees, the comet sailed into the field of view. Its appearance was *exactly* as I had seen it in my dream, and I recorded it as a bright pearly white circular nebulosity, as bright as, and larger than, 13 Messier Hercules. The chances against finding any one *particular* telescopic nebulosity, *whose position is unknown*, at the first short sweep, are almost inconceivably great. This and the fact that the nebulosity should present *exactly* the same aspect as seen in my dream, removes this experience from the domains of chance or accident.—C.L.T.

In spite of the modern advances in knowledge no explanation, save the spiritual one set forth in Holy Scripture, can satisfy the known facts without introducing tenfold greater difficulties than it seeks to remove.

The words of Elihu stand as firmly to-day as they did thousands of years ago :

In a dream in visions of the night when deep sleep falleth upon men in slumberings upon the bed ;

Then God openeth the ears of men and sealeth their instruction.—JOB xxxiii. 15-16.

I have heard members of the Christian Churches try to explain away these prophetic forecasts received through psychics, and also by visions and dreams, as the results of "an accidental happy hit" or "mere coincidence." He would be a very foolish person who, after reading through the accounts in this book (not to mention the hundreds of impressive cases that can be added to it), should venture to describe the marvellously *detailed* forecasts, often made *months or even years ahead*, as "happy hits" or "mere coincidence." It needs but a very little knowledge of the Theory of Probabilities to show such an explanation to be absurd. It is extraordinary that such persons do not perceive that these and similar anti-psychic and anti-spiritual theories apply equally to the incidents narrated in the Bible. If the successful prophecies and forecasts, through psychic, dream, and vision, in these modern times, are "mere coincidences" and "accidental happy hits," how do we know that those recorded in the Old and New Testaments are not the same? The fatuity of those members of the Christian Churches who talk of "happy hits," "coincidences," "telepathy," "subliminal self," and "subjective hallucination," as the explanations of modern psychic experiences, and who at the same time fail to perceive that these explanations, if true, would not merely explain away their Christianity, but also all *revealed* religion, and shatter both to bits, is almost beyond belief. One expects this sort of thing from professed atheists, materialists, and agnostics ; but Christians—— !!!

XVI

OF THE OBJECTIVITY AND EFFECTUAL REALITY OF THE SPIRITUAL BODY

And they knew him, and he vanished out of their sight.—LUKE
xxiv. 31.

Then came Jesus, the doors being shut, and stood in the midst.—
JOHN xx. 26.

THE body of Christ after the resurrection from the dead was a perfect illustration and example of the Spiritual Body. Now St Paul tells us that men after bodily death will have a similar spiritual nature. "We shall be like him, for we shall see him as he is." This being the testimony of the apostle we are not at all surprised to find human experience confirming it, and to receive testimony from many sources as to the reality of the Spiritual Body in spite of its extremely tenuous nature.

Now I repeat, lest I should be still misunderstood, that Christ possessed our human nature in its entirety, therefore we expect to find the spiritual bodies of other men manifesting the same phenomena as did that of Christ, and this expectation is realised. In this chapter I shall deal more especially with evidences showing that the spirit body in its normal, extremely tenuous condition is still definitely objective. The manifestations of the spirit or spiritual body when fully clothed with grosser matter, and so more solid and ponderable, will be dealt with in the chapter on materialisation. Let us examine the very careful and precise account given by Miss Morton, also that describing the apparition of Leah Coates at Weston, together with some others. We shall there find that the Spiritual Body frequently exhibits the characteristics of tenuity, with objectivity, just mentioned.

I tried especially to touch her, but did not succeed. On cornering her, as I did once or twice, she disappeared.

I have twice seen the figure pass through the cords, leaving them intact (page 206).

My mother swung her arm right on to the figure. Her hand met no resistance (page 150).

This experience is probably as old as mankind. Virgil notices it in his glorious *Georgics*.

In vain I reach my feeble hands to join
In sweet embraces—"Ah, no longer thine,"
She said, and from his eyes the fleeting fair
Retired like subtle smoke dissolved in air.

And yet the fact that the same figures had the power to touch and to affect material objects is very evident from the following quotations:—

I had gone up . . . and heard someone at the door.

Slight pushes against my bedroom door.

R. C. MORTON.

Bumps against the bedroom doors (pages 197-203).

I saw a tall figure in black cross the hall *and push open the drawing-room door* and go in (page 208). F. M. K.

The white figure of Leah came in at the open door, and then opened the dressing-room door (page 155). See also page 159.

The footsteps of these apparitions are often heard :

Her footstep is very light, you can scarcely hear it except on the linoleum, and then only like a person walking softly with thin boots on.

Her footsteps were heard by my sister and the cook.

The footsteps are very characteristic ; they are soft and rather slow, though decided and even.

The footsteps were heard by several visitors and new servants (pages 197-203).

R. C. MORTON.

also the rustle of the apparition's garments :

I have often heard footsteps like a person wearing flat list or cloth slippers, and I have heard the swish of woollen drapery (page 208).

F. M. K.

The figure was that of a tall lady dressed in black of a soft woollen material, judging by the slight sound in moving (page 197).

Here is a case where definite pressure is exerted by a spirit invisible to the one touched, but visible to a bystander.* It is communicated by Mrs Windridge, of the address given, and was investigated by Mr Gurney (vol. iii., page 89).

24 MAITLAND PARK ROAD,
HAVERSTOCK HILL, N.W.,
9th November 1882.

About the year 1869 I was much interested in a poor woman who was dying in my neighbourhood. I used to visit her frequently until my friends prevented me from going any more, as the excitement rendered me ill. Eventually, when she died *they concealed the fact from me* for some days.

I was taking my little boy three years old up to bed one evening, it was dusk, and when half way up the first flight of stairs I distinctly felt a pressure and heard a rustling of a dress at my side, as if a woman had brushed past me. There was no one there. On the second flight the pressure was repeated, but more unmistakably. The occurrence made me so nervous that, having put the boy to bed, I decided to remain with him until my husband came in. I accordingly laid down on the bed facing him.

Suddenly the boy started up, "Oh, mother, there is a lady standing behind you." At the same moment I felt a pressure which I knew to be that of my friend. I dared not look round.

When my husband returned I heard from him for the first time that my friend had died three days before.

The pressure is repeated thrice, and there are two witnesses. This experience is very similar to that of the Countess di Christofero (page 192). Here is another instance showing that the Spiritual Body is capable of exerting

* Cases of power exercised by a spirit invisible to some of those present are given in Dan. x. 7; Acts xxvi. 14.

forcible pressure even when not materialised (*S.P.R. Proceedings*, vol. iii., page 80), and affecting material objects.

Almost every night I used to hear these footsteps, and used sometimes to sit on the stairs holding the banisters on each side with my hands. Nothing corporeal could have passed me, but the footsteps distinctly passed me. Two stairs in the bottom flight were in the habit of creaking when trodden upon, and when I heard the steps coming I used to count and the creak came always regularly on these two stairs. It was like a heavy unshod foot.

In this case and in others the footsteps have sometimes been followed about the house.

We now come to a most interesting experience, which was forwarded by Dr and Mrs C—— and investigated by Mr Myers; it is very remarkable, and illustrates Chapter XIII., and also the points under discussion (*S.P.R. Proceedings*, vol. vi., page 26).

Mrs P—— there relates as follows:—

In the year 1867 I was married, and my husband took a house at S——, just built in what was and still is called "Cliff Town."

An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them. We arranged, therefore, to go to bed at an early hour on Monday night.

As the bed had curtains only at the head all before us was open and dimly lighted, the lamp being turned down; this takes some time to describe, but it was still about 9.30, Gertrude not yet asleep and I just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed dressed as a naval officer, and with a cap on his head having a projecting peak.

The light being in the position which I have indicated, the face was in shadow to me, and the more so that the visitor was leaning upon his arms, which rested on the footrail of the bedfoot. I was too astonished to be afraid, but simply wondered who it could be, and instantly touching my husband's

shoulders—his face was turned from me—I said, “Willie, who is this?” My husband turned and for a second or two lay looking in intense astonishment at the intruder, then, lifting himself a little, he shouted, “What on earth are you doing here, sir?” Meanwhile the form slowly drawing himself into an upright position now said in a commanding, reproachful voice, “Willie, Willie.”

I looked at my husband’s face, and saw that it was white and agitated; as I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid or in great perplexity as the figure calmly and slowly moved towards the wall at right angles with the lamp, in the direction of the dotted line. As it passed the lamp *a deep shadow fell upon the room as a material person shutting out the light from us by his intervening body*, and he disappeared, as it were, into the wall. My husband, now in a very agitated manner, caught up the lamp, and turning to me said, “I mean to look all over the house and see where he is gone.”

I was by this time exceedingly agitated, too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all, remarked, “He has not gone out by the door,” but without pausing my husband unlocked the door, hastened out of the room, and was soon searching the whole house. Sitting there in the dark I thought to myself, we have surely seen an apparition, whatever can it indicate, perhaps my brother Arthur (he was in the navy and at that time on a voyage to India) is in trouble. Such things have been told as occurring. In some such way I puzzled with an anxious heart, holding the child, who just then awakened, in my arms until my husband came back looking very white and miserable.

Sitting upon the bedside he put his arms about me, and said, “Do you know what we have seen?” and I said, “Yes, it was a spirit. I am afraid it was Arthur, but I could not see his face,” and he exclaimed, “Oh no; it was my father.”

My husband’s father had been dead fourteen years.

Mr P—— confirms this as follows:—

June 17th, 1885.

Without wishing to add more to the incidents recorded

herein by my wife, I would simply note that the details are quite correct, and that the occurrence took place as stated
W. B. P——.

Here it will be noticed that the figure casts a dense shadow, intercepting the light as effectually as the material body.

We had a similar experience at Weston on 27th October 1907, the figure casting a deep shadow on the ceiling. Further proof of the objectivity of these appearances is given by the fact that the figure is sometimes seen in *full face* and in *profile* by observers stationed in different parts of the room, *at the same time*. This could not occur unless the figure had actual objective dimensions of breadth and thickness. This phenomenon was noted by the Master of Lindsay (Lord Crawford and Balcarres) when he and Home saw the apparition of Home's deceased wife (*Report of the Dialectical Society*, pages 121 and 206).

On several occasions apparitional figures seen in my house have been observed to be reflected in the mirrors, the reflection and apparition being seen *at the same time* (19th January 1913), showing the objectivity of the appearance. This objectivity is also proved by the photo taken by me on 21st December 1915. These apparitional figures have also been seen by several witnesses to displace things with their hands, and carry them considerable distances (28th February and 5th April 1911), to strike things and make them ring (1st January 1911—three witnesses). The handles of our doors have also been seen to *first turn round* and then the door open, exactly as if a person were opening the door and coming in, no one being visible (24th February 1912—two witnesses). On another occasion, myself and family being seated at the supper table, the door opened and a man's hand, with coat sleeve, cuff and sleeve-link came in and grasped the knob on the inside. This was seen and heard by three persons at the same time. I was the only man in the house (15th June 1909).

Again, on 12th May 1912, an apparitional figure was observed by two witnesses to open a door and come into the room, *the door remaining open*, as also on 1st March 1911.

Sir William Crookes relates, in his articles published in the *Quarterly Journal of Science*, how on one occasion when the materialised form of Katie King had been carrying his lamp she suddenly ceased to be visible, but the lamp crossed the room suspended in the air without visible support, showing that the Spirit Body of Katie King was still carrying it although invisible to normal vision.

The following extracts from the above-mentioned articles, and also from his account of sittings with Daniel Douglas Home, the famous psychic, and brother of the Earl of Home (*Proceedings S.P.R.*, vol. vi.), also show this power of discarnate beings to affect material things by actual contact of the Spirit Body, in a vivid and remarkable manner.

Mr Home held the accordeon by one hand, letting the keyed end hang downwards. It played *Ye Banks and Braes* and other airs. I took particular notice that when the instrument was playing Mr Home held it lightly *at the end opposite* the keys. Although the keyed end was rising and falling vigorously and the keys moving as the music required, no hand, strings, wires or anything else could be seen touching that end.

Mr Home brought the accordeon and held it opposite to Dr Bird. We then all saw it contracting and expanding vigorously, and emitting sounds, Mr Home part of the time supporting the instrument on the tip of his little finger by means of a string I had tied round the handle.

Mr A. R. Wallace asked for *Home, Sweet Home*, and a few bars were immediately sounded. He saw a hand moving the instrument up and down and playing on the keys. Mr Home had one hand on the table and was holding the top end of the accordeon with the other while Mr Wallace saw this hand at the bottom end where the keys were.

Mr Home now held the accordeon in the usual manner by

the upper end, and we were favoured with the most beautiful piece of music I ever heard. It was very solemn, and the fingering of the music was finer than anything I could imagine.

The accordeon now began to move about *and play* without anyone touching it. It dropped upon my foot and then dragged itself away, *playing all the time*.

Mr Home still standing behind Mrs I., and Mr Wr. Crookes, the accordeon was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and *floating in the air*.

It will be noticed that these cases recorded by Sir William Crookes do not indicate the mere movement of the accordeon, or its suspension in the air by forces analogous to a string or a rod, but by the direct contact of an *intelligent though invisible personality*, able to render music of the utmost complexity upon the instrument, and on several occasions the materialised hand only of this entity was seen grasping the keyed end and manipulating the keys.

As further illustrating this, when Home held out the instrument by one hand and strap only, at the residence of Mr Gully, several persons *mentally, and unknown to Home*, requested particular tunes, all of which the instrument immediately played (*Dialectical Society's Report*, page 128).

On another occasion Sir William, speaking of the appearances of hands, says :

I have more than once seen an object move, then a luminous cloud form on it, and lastly the cloud condense to the form of a hand.

First comes the movement of the article, no visible cause of movement being apparent ; then the appearance of a spirit hand showing what was really causing the movement. There are many cases on record showing that the Spirit Body, even when not materialised, has a definite objectivity. Obviously in the earth life we apply the force to things in two ways. If I want to push or pull an object, I can do it with a stick, or a string, or I can lay hold of it with my hand.

Now Telekinesis, or the power exerted through some psychics whereby force is manifested at a distance without visible, tangible or sensible means of communication, is proved as a scientific fact by the experiments of Ochorowicz, Baggally and others, with Mademoiselle Tomczyk, and by the interesting researches of Dr Crawford with that marvellous psychic, Miss Kathleen Golligher.

In these cases the "rods," as Dr Crawford terms these manifestations or applications of the force, simply take the place of the aforementioned stick or cord as *intermediaries* for the transference of the force. The substance or plasma connected with them is sometimes materialised and can be felt, as will be noted later.

That mortals move things by stick or cord does not alter the fact that the said mortals can and do constantly lift, push and pull things by direct application of their hands, feet and bodies, and exactly the same applies to spirits and the Spirit Body. Abundant evidence exists to show that their methods are *as varied as those of mortals* and that they can not only use methods analogous to the push and pull of the stick or string, or the attraction and repulsion of magnetic force, but also can exert force by the direct application of the Spirit Body.

It must be distinctly understood that the Spirit or Spiritual Body is *not* "an immaterial entity" as has hitherto been usually defined and believed. *The Spirit Body is a material body.* It is not material with the grossness of the mortal, but still is a real and effectual body composed of matter in an extremely rarefied or tenuous form, yet having substance and *so capable of entering into relations with grosser or more ponderable matter*, of carrying human personality, of being seen, of being photographed. How this tenuous Spirit Body can so clothe itself with grosser matter as to be capable of walking, talking, eating food, and comporting itself exactly like a mortal, will be set forth fully in the chapter on Materialisation.

XVII

CONCERNING THE RADIANCE OR LIGHT WHICH SOMETIMES ACCOMPANIES THE APPEARANCE OF THE SPIRITUAL BODY

And at midday, O king, I saw in the way a light from heaven above the brightness of the sun shining around about me and them which journeyed with me.—ACTS xxvi. 13.

And behold the angel of the Lord came upon him and a light shined in the prison.—ACTS iii. 7.

THE appearance of this radiance from, or accompanying the manifestation of, the Spiritual Body, is a well-marked feature, and one well attested. Its occurrence in ancient days is evidenced by the Scriptures ; and for its appearance in modern times there is abundant testimony. To this manifestation of light by spiritual beings the Psalmist is evidently referring when he says, " Who maketh his angels spirits and his ministers a flame of fire." This luminosity is not merely connected directly with the formation or disappearance of the figure, but also appears to be the indication of spiritual presence (Acts ii. 3 ; Exodus iii. 2 ; xiii. 21), as we have already noted (204, 241). Observations of the phenomenon termed " materialisation " (*vide* Chapter XX.) show that the figure generally forms from a cloud of light, often at first of very small dimensions. This increases until it becomes of the height and size of a man, and from it the figure is evolved. If this wonderful metamorphosis be complete the figure may be audible and tangible and have all the characteristics of a living human being. At its disappearance the process is reversed, the apparently living and solid body resolving itself into a luminous cloud which diminishes sometimes to a mere spot of light, or at others appears to ascend, or vanish away.

Occasionally where the phenomenon is viewed by two or more persons one perceives the luminosity only, whereas the other will see the figure or hear the voice, as in the

case of Paul and his escort on the way to Damascus (Acts xxii. 9).

This is very apparent in the following case, related by Mr Jupp, Warden of the Orphanage Home at Aberlour, and carefully verified by Mr Gurney. The warden made the following statement :—

As near as I can tell I fell asleep about eleven o'clock, and slept very soundly for some time. I suddenly awoke without any apparent reason, and felt an impulse to turn round, my face being towards the wall and away from the children. Before turning I looked up and saw a soft light in the room. The gas was burning low in the hall, and the dormitory door being open I thought it probable that the light came from that source. It was soon evident, however, that such was not the case. I turned round and then a wonderful vision met my gaze. Over the second bed from mine, and on the same side of the room, there was floating a small cloud of light, forming a halo of the brightness of the moon on an ordinary moonlight night. I sat upright in bed, looked at this strange appearance, took up my watch and found the hands pointing to five minutes to one. Everything was quiet, and all the children sleeping soundly. In the bed over which the light seemed to float slept the youngest of the six children previously mentioned. I asked myself, "Am I dreaming?" No, I was wide awake. I was seized with a strong impulse to rise and touch the substance or whatever it might be, for it was about five feet high, and was getting up when something seemed to hold me back. Shortly after I fell asleep, awakening at 5.30. At six o'clock I began dressing the children, beginning at the bed furthest from the one in which I slept. Presently I came to the bed over which I had seen the light hovering. I took the little boy out, placed him on my knee and put on some of his clothes. The child had been talking with some of the others, suddenly he was silent. And then, looking me hard in the face with an extraordinary expression, he said, "Oh, Mr Jupp, my mother came to see me last night. Did you see her?" For a moment I could not answer the child. I then thought it better to pass it off, and said, "Come, we must make haste or we shall be late for breakfast."

Here the child saw the figure, Mr Jupp the column of luminosity accompanying its manifestation. That this luminosity is absolutely connected with the figure is well seen from the following remarkable experience related by Mr and Mrs Davis, of the Pension Laurent, Florence, communicated by the Rev. W. S. Grignol (*Proceedings S.P.R.*, vol. vi., page 289), and also from that of myself and wife.

Mrs Davis says :

I fell asleep at once but was awakened by an unusual light in my room. I sprang up in a tremor exclaiming, "What is it?" and saw gliding by my bed the figure of an elderly person which went through the closed door leading into Mr Davis's room.

As the figure and accompanying light left the room of Mrs Davis it entered the room of Mr Davis through the closed door, for he relates (under date of 21st February 1889) :

I was awakened from a quiet sleep by a light which seemed to come in at the door leading from my wife's chamber, and immediately a figure appeared, approached the bed and leaned over as if to kiss me—and suddenly passed away, but not before I had recognised in the features of the apparition, those of my mother, who died in 1872, aged 81.

A very similar experience to that of Mr Jupp's was recently given me by Miss Alexandrina M'Gillivray, of 33 London Gardens, West Hampstead, who is personally known to me. Under date 29th July 1918, she writes :

Once when sharing a room with a sister I could not sleep. I was looking towards her bed when I saw a luminous cloud hovering over her head. It did not frighten me in the least so I did not waken her, but in the morning she told me that she had had a very vivid dream of our mother who had died some time previously—so vivid that she could hardly believe my mother was not present.

Here one sees the cloud, the other has the dream communication.

It is my privilege to add my own testimony to the reality of these luminous phenomena, many of extraordinary interest and varied character having been seen by us. The following experiences came spontaneously and entirely unsought on our part. They are typical and all took place at Weston on the dates given.

The sleeping apartment we occupied was a room about fifteen feet square, with one door and one small window, the latter at a considerable height from the ground. The door was on each occasion locked and bolted by me on the inside before retiring to rest, and the window securely fastened by the latch. Curiously enough, as if to emphasise the reality of the phenomena, the window was covered with a thick curtain and the room intensely dark.

On the night of 19th December 1907 my wife was awakened by a feeling of intense cold, and by a strong cold breeze blowing upon her cheek. She turned her head, raising herself, and saw, to her amazement, standing at the foot of the bed, and on my side of it, a tall column of white cloudy light reaching from the bed's foot right up to the ceiling. She gazed at it spellbound (the cold wind blowing the whole time) for a minute or more, during which period she noticed that the light illuminated the bed coverlet, and she could see its pattern distinctly, and also the dressing table and mirror by the light, and then becoming terrified she buried her head under the clothes, and on looking up after a considerable time found the room in darkness. She described the light to me when I awoke as like a column of muslin wrapped in spiral swathes, with a strong electric light in the midst and shining through it. I was much astonished at this recital, and gave her strict instructions to awaken me should the appearance occur again.

On 7th April 1908 I was awakened in the early morning

by my wife shaking me. I at once roused, crying, "What is the matter?" She said, "Hush, that thing is here again." I instantly sat up and looked most intently in every direction. The room was intensely dark and not the faintest glimmer of light could be perceived. After satisfying myself on the point I got up and walked about the room looking for any indication of entering gleams of light from the outside; but none were to be seen. I now lit a candle, and my wife informed me that shortly before she awoke me she was herself awakened, and perceived a bright globular light at the bed's foot, just at my feet, but apparently projected upon or enclosing the brass rail. At first it was the size of a large orange, but began to increase in height and breadth until at the lapse of a minute it had the diameter of a man's body, and stood up three feet above the brass rail. It was very bright, and like an electric light within a pillar of gauze. She tried to call to me, but could not. I was sound asleep and breathing heavily while the pillar of light stood just at my feet, and apparently partly on the bed. At last in terror, lest the light should develop into something very terrifying, she shook me vigorously. The light still shone and increased, but the instant I awoke and cried out, she avers that the light at once collapsed and sank down in curious folds just like the shutting up of camera bellows. Much astonished at this second recital I put out the light, and together we watched for any reappearance, but without avail. In about half-an-hour the dawn began to break through the curtains. Although my wife had carried out my request to awaken me I had not perceived the light; my awakening apparently being the signal for its departure.

Our third experience occurred on the night of 8th November 1908. I was awakened by my wife frantically clutching at my side, and in reply to my query, heard her say in a low voice, "That thing is here." I instantly sprang up into a sitting posture, looking intently before me.

Straight in front, at the bed's foot, was a beautiful cloud of phosphorescent light about four feet in diameter, suspended in the middle of the room. It was close to me, not more than five feet away. Even as my eyes rested upon it, it began to ascend just like a small balloon. With a steady motion it seemed to go straight up and right through the ceiling. I could not repress an exclamation of wonder, having no feeling of fear, but only of intense interest and curiosity. For a few moments I gazed about the room to see whether any light penetrated, but nothing could be perceived in the remotest degree approaching to what I had seen. I got up, examined the door and found it locked and bolted. I then drew back the curtain from the window. The time was five-thirty, and the dawn was just beginning to show itself in the sky. Without telling my wife what I had seen I asked her why she had awakened me. She then told me that she had been roused by a shock or blow which seemed to be under the bed, but might have been on it. At any rate it made her start up into a sitting posture. At the foot of the bed she saw the figure of a man dressed in black with a calm grave face, his clenched hand resting upon the brass rail as though he had just struck it. A light seemed to surround the figure in some way, for she could distinctly see the pattern of the coverlet of the bed, while the brass rails glistened in the light, and the room was quite illuminated. The moment she saw it she began to awaken me. As soon as I awoke and cried: "What is the matter?" the figure began to resolve itself into a luminous cloud. First the head went, then the trunk, and finally the cloud rose up to the ceiling and disappeared. The latter part of her statement corresponded exactly with what I myself had seen.

On the fourth occasion (15th March 1909) the figure of the man stood by my side as I slept. On my wife rousing me, just as I awoke it vanished with a flash of light like the flare of a safety match.

This formation from a column of light of a human figure which again dissolves into a luminous cloud is surely one of the most wonderful phenomena of which we can have any knowledge.

A very similar experience occurred to us in London during the night of 2nd June 1912. I was awakened by my wife, who said that she had seen many star-like lights in the room and that a tall white form had come to the side of the bed. I fell asleep again, only to be awakened once more by my wife, who said: "There is someone by the side of the bed trying to attract attention." She also said that she had again seen the lights. As I sat up I saw a bright, elongated light at the foot of the bed, but no distinct form. The door was locked, the room dark, and the window heavily curtained, admitting no stray light from outside.

On many occasions bright lights of various kinds have been seen by us, and twice my study has been seen brightly illuminated—on 10th December 1911 by seven witnesses, and on 4th October 1917 by two witnesses, when neither lamp, candles nor fire, nor any other means of illumination, has been in the room, which on the first occasion was locked, the key being in my pocket.

On 22nd June 1909, 11 P.M., the apparition of a man was seen in the passage bearing a bright light in his hand, which he waved about; so bright that it quite overpowered the light of the lamp.

The following two cases are striking, not only on account of the remarkable luminous phenomena accompanying them, but also for the consolation afforded to the percipients. The first is recorded in vol. v., page 450. In this there are two percipients of the radiance, but only one sees the figure, and she sees both figure and radiance twice. This case is investigated by Mr Sedgwick of the S.P.R.

Miss C. A. writes of the first appearance of her father's

Spiritual Body while he was alive, but *in extremis* and *unconscious* (*vide* Chapter IX.).

A day or two before his death, somewhere between the 4th and 10th of December (the day of his decease), when he was lying in an *unconscious* state in a room on the ground floor, and I was sleeping on the second floor, I was awoken suddenly by seeing a bright light in my bedroom—the whole room was flooded with a radiance quite indescribable—and my father was standing by my bedside, an etherealised semi-transparent figure, yet his voice and his aspect were normal. His voice seemed a far-off sound, and yet it was his same voice as in life. All he said was, "Take care of mother." He then disappeared floating in the air, as it were, and the light also vanished.

About a week afterwards, that is to say between the 12th and the 17th of December, the same apparition came to me again and repeated the same words. An aunt to whom I related these experiences suggested to me that possibly something was troubling his spirit, and I then promised her that should my dear father visit me again I would answer him. This occurred a short time afterwards.

On this occasion he repeated the same words, and I replied, "Yes, father." He then added, "I am in perfect peace."

Apparently he was satisfied with this my assurance. Since that time I have neither seen nor heard any more.

I have never before or since had any such experience.

(Signed) C. A.

The next case is published in *Proceedings S.P.R.*, vol. vi., page 26, and is of a peculiarly happy and consolatory nature, as indeed is the narration we have just noticed. The percipient does not allow her name to be published, but it was known to Mr Myers, and the case was investigated by him. Her husband also confirms the account.

June 9, 1885.

Our mother died while we were young, and as I, the fourth child of seven, was the eldest living daughter, I was continually with my father, who made much of me, and at last I became

his constant companion. He never married again, and our love was probably therefore a closer union than commonly exists between a father and daughter where the latter is of tender years.

[The writer then narrates how a sudden summons brought her back to find her father dead.]

I went early to bed to escape the presence and sympathetic administrations of the many in that kind household who gathered around me, and by my own choice I shared the room of a motherly-looking personage whom I supposed to be my cousin's nurse. She occupied the larger bed in the room, and I a smaller one placed at some distance from hers. She was soon asleep and breathing heavily, but I was lying in deepest anguish beset not only with the loss so suddenly sustained, but with the wretched fear that my beloved father had died too suddenly to find peace with God regarding those miserable doubts which had so troubled him. As the night wore on the pain of heart and thought grew worse and worse, and at length I knelt in prayer earnestly pleading that my distressful thoughts might be taken away and an assurance of my father's peace be given me by God's most holy spirit. No immediate relief came, however, and it was early dawn when I rose from my knees and felt that I must be patient and wait for the answer to my prayer.

Now a longing suddenly seized me to creep into that kind-faced woman's bed, and to feel, perhaps, less lonely there. Her bed was opposite a window over which a white blind was drawn, and as I slipped into the bedclothes and sat for a moment after drawing my feet up into the bed I noticed the pale dawn feebly lighting up the window and the movement of a little bird on the sill outside, but the room itself was yet almost dark.

I was just about to slip quietly down into the bed when on the opposite side of it, that on which the nurse was sleeping, the room became suddenly full of a beautiful light, in the midst of which stood my father absolutely transfigured, clothed with brightness. He slowly moved towards the bed, raising his hands as though to clasp me into his arms, and I ejaculated, "Father." He replied, "Blessed for ever, my child, for ever blessed." I moved to climb over nurse and kiss him, reaching out my arms to him, but with a look of mingled sadness and love he appeared to float back with the

light towards the wall and was gone. The vision occupied so short a time that glancing involuntarily at the window again I saw the morning dawn and the little bird just as they had looked a few minutes before. I felt sure that God had vouchsafed to me a wonderful vision, and was not in the least afraid, but, on the contrary, full of joy that brought floods of grateful tears, and completely removed all anguish except that of having lost my father from earth.

Another remarkable luminous phenomenon is often seen in the eyes of spiritual beings. They are sometimes luminous, especially if the spirit is an exalted or powerful one (*cf.* Rev. i. 14; Dan. x. 5, 6). This has often been observed by Lord Crawford (the Master of Lindsay) and others (*vide Dialectical Report*, pages 328, 368). In most apparitions of spiritual beings the eyes appear normal, but when dark spaces are observed where the eyes should be, as is sometimes—though rarely—the case, it indicates that the etherialisation or materialisation has not been complete.

Instances of lights accompanying psychic manifestations will be found in other chapters.

The nature of this radiance is at present unknown, but there are indications that it is radio-active, and can impress an image on the photographic plate.

I observed something of a similar nature
as this last described, one night some weeks
after Nigel had died. I was in my chamber
I saw a bluish luminous appearance
between the foot of my bed & the wall,
about 3 feet by two feet, with a red
centre. As I watched it, it slowly rose
directly towards the ceiling. The
room was perfectly dark at the time &
the blinds drawn. It was at 11.15 p.m.
—1901

XVIII

CONCERNING CLAIRVOYANCE AND CLAIRAUDIENCE AND THEIR EVIDENCE FOR HUMAN SURVIVAL AND THE EXISTENCE OF THE SPIRIT WORLD

And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha.—2 KINGS vi. 17.

The Lord God hath opened my ear and I was not rebellious, neither turned I away back.—ISAIAH l. 5.

Speak, Lord: for thy servant heareth.—1 SAM. iii. 9, 10.

Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.—JOHN i. 47.

I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—ACTS ii. 17; JOEL ii. 30.

The word revealed to seers of old
In city, field, or fane of gold,
Still floats upon the morning wind,
Still whispers to the willing mind,
One accent of the Holy Ghost
The world beneath hath never lost.

EMERSON.

CLAIRVOYANCE and clairaudience * are extensions of the powers of normal sight and hearing, almost equivalent to the possession of a sixth and seventh sense in the vista which their possession opens up. That men and women have possessed these powers all down the ages is abundantly proved by the records of sacred and profane history.

The faculty of clairvoyance enables its possessor to see discarnate spiritual beings in the more tenuous spirit body, and also symbols which they exhibit which are invisible to normal vision, while the faculty of clairaudience enables its possessor to hear the voices of discarnate spirit beings, and other psychic sounds which they cause, which are inaudible to normal hearing. Quite how this extension of

* Clear seeing, clear hearing.

the normal powers of sight and hearing is brought about we do not know, nor is it necessary for the sake of the argument that we should know. We do not know how the brain records and remembers an incident, but we accept the fact.

In the matter of clairaudience I have had many opportunities of gaining information through being present during my wife's experiences. Often when clairvoyant she at the same time hears the figure speak to her and *sees the lips of the figure move*.

This form of clairaudience seems to be analogous to direct speech in mortals and may be a form of the direct voice, which we shall consider in another chapter. We have had many marvellously accurate messages delivered in this way and some wonderful forecasts of future events which have been fulfilled to the letter.

Another form of clairaudience is that in which the voice is clearly and loudly heard by the clairaudient but no figure is seen clairvoyantly. The first few occasions on which this form was experienced by my wife were intensely interesting: notably on 12th January 1910, when she had her first experience of this form. It began by her hearing the sound of someone talking, interrupted by a loud buzzing sound and a painful sensation in her ears, which made her cry out that it was hurting her. The voice then became clear, and for several minutes she carried on a wonderfully evidential conversation, giving remarkable proof of human survival, by imparting information previously unknown. Another time the voice was preceded by a rumbling sound like the approach of a traction engine, or the strong vibration of machinery. On each occasion my wife was much disturbed and kept asking me what the noise was and whether I could not hear it. Then the voice broke through, distinct and clear. This buzzing and vibration ceased after the first few times. It was as though some *preparation* of the auditory nerve had to be undergone.

These faculties have existed all down the ages, and anciently they were universally believed in, and the Scriptures are full of incidents showing their exercise. Clairvoyance is undoubtedly referred to (in spite of the quibbles of opponents) in 1 Cor. xii. 10 as one of the spiritual gifts possessed by the early Church "the discerning [distinguishing, scrutiny] of spirits" and this gift, among others, the apostle exhorts us to "covet earnestly." (187)

Abundant evidence of various kinds is on record proving that these faculties are true powers, some of which I shall now set forth. Recently it was my privilege to have a spontaneous experience in the presence of witnesses which gave *experimental* and *objective* proof of the reality of clairvoyance, and established it as a scientific fact.

This the reader will find fully set forth in due course in the chapter dealing with Psychic Photography. The question which at this point will probably arise in the reader's mind is this: "What have clairvoyance and clairsaudience to do with the matter of human survival?" Much in every way, for they constitute some of the means whereby the evidence is given. They furnish one phase of that evidence. The reader must remember that this evidence is *cumulative*. Apparitions and the information they often give are backed by clairvoyant descriptions and clairsaudient messages; clairvoyance and clairsaudience are backed by the direct voice and all it conveys; the direct voice is backed by psychic photography; psychic photography is backed by materialisation; until, proof being piled upon proof, there is no room left for doubt.

In giving examples of clairvoyance I will set forth a few of my own experiences among others, proving human survival and also the existence of supernormal intelligences or spiritual beings able to accurately forecast the future and impart information beyond the knowledge either of the clairvoyant or of the recipient.

My first experiences occurred in 1909, when I first began

my psychical investigations. I happened to have business which took me to one of the large towns in the north of England, a town which I had not visited for twenty years, and then had only traversed while on a journey. It lies nearly one hundred miles north of my vicarage, and at that time I did not know a single person resident there, nor had I a correspondent in the place. Having heard that there were persons there who laid claim to supernormal powers, I resolved to put these powers to the test. Arriving in the town, a stranger among strangers, having dispatched my business I made careful inquiries, from people entirely strange to me, until I found out the addresses of three persons who were said to have the powers in question, and these I at once proceeded to put to the test. I had previously taken the utmost pains to avoid speaking of my affairs, and I sought out these people incognito, carefully withholding my name and address. The first person I approached was in business, and entering his shop I began to examine his goods. Thinking I wished to buy he approached me to that end. After some little parley I told him that I had heard of his powers, and asked him if he could possibly give me a demonstration of them. Although I was a perfect stranger to him, and withheld my name and address, he very kindly invited me to his house to tea, and I went. After the meal we drew near the fire, I pencil and notebook in hand, keenly on the alert, yet maintaining an expressionless face with the object of giving my host no clue.

He soon began to give me fluent descriptions of a number of persons which he said he could see around me, but which I could not see at all, and what was more to the point, which I did not then recognise in any single instance. I listened to the descriptions with a feeling of amusement and incredulity, not clearly recognising any of them. As fast as they were uttered I wrote them in my book, and when at last he ceased, I told him candidly

that I could not recognise any of them, but at the same time I was extremely indebted to him for his kindness, and so we parted, he still ignorant of my identity. The descriptions given by him will be found in column No. 1 on page 290.

In due course I hied to the house of one of the other two persons I had on the list. She had removed and left the neighbourhood, so I had perforce to fall back on the third whom, by the way, I had previously decided *not* to visit, it being too far out of my way. This second part of my quest took me into a neighbouring town, where I had never previously been, and where I did not know a soul. In due course I arrived at the house of the person I sought, and was soon seated notebook in hand jotting down her "seeings," having in this case also withheld my name and address. I soon found that although she gave me descriptions of other figures not given by No. 1 and omitted some of his, yet she gave in two cases exactly similar descriptions, almost word for word. I carefully refrained from giving the slightest indications of interest or surprise, nor did I utter a word of comment during the descriptions, merely writing them down. At last she stopped, and hesitating, said: "I see a little child close to your shoulder, does this apply to you?" I answered that I could not tell without a sufficient description. "Well," she replied, "this little one does not seem to be more than a year old. It died, as you would express it, a long time ago, and was a relative of yours." I replied, with a face of stone, that so far I recognised nothing. Proceeding, she suddenly looked up and said: "This little one died of a disease in the throat and head. This little one had great difficulty of breathing before it died." This did surprise me a good deal, but I carefully refrained from showing it, and after some little conversation with her I took my leave and departed, giving no clue to my identity or residence. The information obtained in this

case is set down in column No. 2. The matter was now beginning to be interesting, and the first thought that crossed my mind was, had there been any communication between the two persons to account for the striking similarity of the descriptions of α and γ , as given by each of them? It was just possible, though highly improbable, considering my precautions, that such had taken place. The next thing to be settled was how had she hit off so exactly the description and death of my little sister, Kate Annie? Up to the moment that she mentioned the little one's presence and manner of death I had not had the matter in mind for a very long time. She died in infancy when only a few months old, forty-five years before, and I now recalled to mind how, many years since, I had heard my mother describe, with tears in her eyes, the horrible death, by suffocation, from DIPHTHERIA which the little one had endured. Here was a fact entirely unknown to No. 1, or to any living soul in that district, or for a hundred miles around. The next explanation seemed to be telepathy. Had she picked up the two descriptions α and β from my mind, placed there by No. 1, and by the same mysterious telepathy had picked up the recollection of my mother's description of the death of the little sister, *whom I never saw*, which lay hidden away in the recesses of my brain? If this were the case I could only say that telepathy was indeed a marvellous thing. Beyond the description of the little child δ I recognised none of these she gave, merely noting that two of them, α and γ , were the same as given by No. 1. During one of these, that of the old lady with the round rosy pleasant face, she paused and said: "I see a brooch, and it is so distinct that it will be a test, make careful note of it. It fastens the little shawl." Then she appeared to look a long time at it and continued: "It is a large oval brooch, the frame is of twisted metal or gold," again she repeated the word "twisted" several times. "The stone set in the middle is a large brown one with

1	2	3	4	5	6	7
α A tall gentleman stands near you of a fine presence. clean shaven, small side whisker, of a very fine intellect, hair brown originally, but streaked with grey hair in a sort of curl or rolled back. He was a doctor.	α A gentleman taller than you, very fine figure, military style, erect, long straight nose, firm chin, face falls in at cheeks, brown hair, clean shaven, steel grey eyes. Followed the calling of a doctor, and was very clever at his profession. The tall gentleman, who was a doctor, still stands close to you as though much interested.	γ An old lady with a cap, black strings to her cap and these hang down	α A gentleman about 63, tall, well built, very well dressed, long face, large nose, prominent cheek bones, clean shaven lip, little side whisker, on your father's side. I think he was a doctor.	β I see the name William in bright letters over your head.	β I see a hand coming down and writing a name before my face. He writes the name William.	γ A lady 68-70, scarcely average height, stout, features round and full,
γ A beautiful old lady, very pleasant, with round rosy face, deeply reli-	γ Elderly lady, full bust, very pleasant, round features, colour on cheeks,		γ Lady, stout in bust, round featured, nose straight and broad, eyes	γ A lady rather stout, about 70, round face, full cheeks, hair white,		

1	2	3	4	5	6	7
gious. Dressed in black gown. A white shawl or handkerchief is crossed on her chest and fastened down neat and tidy. Wears a white cap with black strings. Not of this generation, probably <i>great</i> grandmother.	nose short and thick at base, eyes set back. Dressed neatly in black. Wears a small shawl with a little fringe round her shoulders, fastened with a big brooch, frame of gold, <i>twisted</i>. A big plain oval stone in the centre, of a dark brown colour, with white streaks in it; looks like marble, but I don't think it is marble. Worked a great deal with her fingers, which were very quick at embroidery, etc. A relative of yours.	by the sides of her face. Wears a small shawl, with a silk lace fringe, fastened with a large oval brooch.	well marked, brown colour, dressed in old-fashioned clothes. Wears a large round brooch of <i>twisted</i> gold, the gold intertwined.	fullish nose, very pleasant face, one of the nicest and kindest I have ever seen. Wears a gold brooch.		natural complexion, brown eyes, hair grey, wore black dresses, wears a cap, strings hang down by the side of her cheeks.
δ Many beautiful faces of children around you.	δ A little child close to you, passed away when not more than 12 months old. Died of a disease of the throat and head. Had great difficulty in breathing before it died.		δ I see a little child near you. It died of a feverish condition in the throat and head. Scarlet fever or diphtheria.	δ A little girl is near you who passed away with croup.		Stay! here is something very strange. I don't think I have ever seen anything like it before. It is shown to me by itself, floating in the air. It is a big oval brooch with a gold frame. It has a stone in centre which varies in colour, a kind of brown, with lighter parts, or streaks, some nearly white. It is glassy in appearance, but a kind of stone. The frame is of <i>twisted</i> metal.

white streaks in it. It looks like marble, but I don't think it is marble."

I could only tell her that I knew nothing of such a person as she described, and had never seen such a brooch. Returning home I wrote to my mother, giving her description γ , asking if she recognised it or had ever seen such a brooch on her side of the family. She replied in the negative. I then wrote to my uncle on my father's side, whom I had not seen for twenty-four years, putting the same inquiry. In the course of a few days I received a letter from which I extract the following passages:—

The description contained in your letter is a faithful one of the person and character of your *great* aunt * Edna. From whatsoever source it has emanated, although I had the pleasure of knowing her, I could not have given a more faithful account of her person. She dressed neatly in black. The shawl and fringe, also its being crossed and fastened with an oval brooch, I remember well, in fact that brooch came to my wife at her (Edna's) death. The frame was as you describe (twisted), and the stone was of *Derbyshire marble*, brown as described. She was of a deeply religious nature, never idle, could do all sorts of embroidery and knitting, and her fingers were very quick and nimble. She wore a white cap with black satin strings.

This letter gave remarkable confirmation to the accounts, and as I had never seen my great aunt Edna, or *seen or heard of the brooch*, the telepathic, subjective, and latent image theories were shattered and failed entirely to explain the matter, for No. 1 had given me an accurate description of the person and dress of one whom I never saw in life and whose photograph I never saw, and which I have since been unable to procure. While No. 2, giving the same description, added to it a carefully detailed description of a brooch I had never either seen or heard of, and of the very existence of which I was totally ignorant, and of which I had considerable difficulty in obtaining information, while these descriptions were accurately confirmed by one

* *Vide* description γ .

living 150 miles away from the place where they were given to me.

This effectively destroyed the theory of collusion between the northern seers 1 and 2, for the telling identification in δ and the remarkable description of the brooch in γ afterwards so wonderfully verified, were not given by No. 1, as they undoubtedly would have been had there been collusion. Here at last was something worthy of investigation. Therefore, making a careful record of all that had occurred, and keeping my own counsel, when business took me up to London shortly afterwards I resolved to try for further evidence. From a list, published in a weekly paper, and obtained on the spot, I chose names at random, carefully concealing my intention. I also resolved to interview another person whom I had heard of but never seen. In each case they were separated by considerable distances and I visited them privately, withholding my name and address, and giving no notice of my coming or that I had interviewed any other, or had any intention of doing so. In every instance I gave no clue as to whether they were right or wrong, but simply rose and took my leave. The results of this further trial are set forth in columns 3, 4, 5, and 6, and are sufficiently remarkable to arrest attention. It having been shown in the first instance, in the case of my great aunt, that the facts were *unknown to me*, telepathy and the subliminal self are ruled out, and the only explanation that will stand, without introducing greater difficulties than it seeks to remove, is the one which affirms that these six persons were able to give descriptions coinciding so accurately, because they each saw standing near me the persons and things they described. This, and the fact that information was conveyed to me of which I had no previous knowledge, is proof of the survival of the personalities of my relatives after the death of the material body.

My mother informed me that the description of the military-looking doctor is *exactly* that of my father's

medical partner, Mr William Brook, of Stainland, near Halifax. He had been in the army, and died shortly before I was born, and I never knew him, though he took a great interest in my progress to this world. Telepathy and the subliminal self are, therefore, ruled out in this case also.

Shortly after my return from London my wife and I together visited a Bradford man whom we had heard of as possessing the clairvoyant gift. We called unexpectedly upon him, giving him no notice of our coming. We explained our object, that we were seeking evidence of man's survival, and asked permission to withhold our name and address. He very kindly consented, and soon we were seated in his sitting-room with a good fire and light, chatting genially with him and his good wife, who also proved to be clairvoyant. She soon described the spirit form of a man as present, whom she said had lived overseas, who limped, and who gave the name of James Wilson. This was good, as my wife's uncle, recently deceased, lived in Australia, was named James Wilson, and limped, as the result of an accident which broke his leg. Of these facts the clairvoyante could by no possibility have had any knowledge whatsoever. The man now began to describe a pleasant old lady dressed in black, as set forth in column 7. Soon he said that she had gone. I waited a little while to see if anything else would come, but as nothing did I drew a line across the book and was just putting it in my pocket and thanking him when he called out: "Stay! here is something very strange. It is held out to me by itself, floating in the air." I said: "What is it?" He replied: "It is a big oval gold brooch; the frame is of twisted gold, some kind of a stone in the middle with marks in it."

Astonished and delighted at this fresh evidence, I was about to thank him again, when suddenly a shower of raps and knockings resounded all around the room, on the walls, on the sideboard and finally *on the soles of my wife's boots*. This was apparently a sign of jubilation

that the evidential demonstration had been brought to a successful issue !

This experience was all the more wonderful in that the brooch and the wearer were shown *separately* and the whole was crowned by the remarkable rapping signals which concluded the demonstration, showing clearly and unmistakably that it had been planned and arranged by the denizens of the spirit spheres. In this extraordinary series of experiences none of the clairvoyants knew either my name or address, or had even seen me before, and the utmost care was taken not to give any clue, or any indication that the information was correct, or to allow the matter to become public until after the investigation was complete. As for the seers, No. 1 was Mr W. H. Robinson, bookseller, of Newcastle ; No. 2, Mrs Isobel Twentyman ; No. 3, Mr R. Bournsell, the psychic photographer ; No. 5 Nurse Graham ; No. 7, Mr J. J. Parker.

On the occasion of this first visit to Mr W. H. Robinson, and when he knew neither my name nor address and was an entire stranger to me, when giving the clairvoyant descriptions, he also said : " There is an old man with you, an Italian, who lived in one of the middle cities of Italy. He is teaching you something, but I cannot make out what it is, but within ten years you will be well known."

I was struck with what he told me about the Italian, for, all unknown to him, I had been for years privately engaged in a laborious attempt to rediscover the secret of the varnish of Antonius Stradivarius, the famous violin maker of Cremona, a city which, on referring to the map, I found to lie nearly in the middle of the Italian plain.

Stradivarius lived and worked to an extreme old age, making instruments in his ninety-third year. In February 1919, nearly ten years after this first interview and this prediction, I have discovered, what careful comparison with the finest specimens of Stradivari's work shows to be, practically, the identical varnish used by this great master.

Several months after this I again visited Newcastle and called on Mr Robinson. My wife was with me, and shortly expecting the birth of her child which, she was convinced, and had been from the first, would be a boy. Turning to her, Mr Robinson said: "The child will be a girl." We both laughed, and my wife strongly combated the idea, I at the same time explaining her strong preconception. He listened to what we had to say, and then calmly said: "Well, when the girl is born you can write and tell me." A month afterwards my youngest daughter was born, and write we did.

I was accompanied on my visit to No. 4 by Mr Richard A. Bush, whose acquaintance I had only made a few days before, and of whose relatives and affairs I knew nothing. The clairvoyant's address was selected at random out of the list in the paper, and neither of us had ever seen her before. After giving me the descriptions recorded she turned to him and said she saw a person near him, and gave details fairly indicative of the manner of his death, which was unusual. Then she paused and said: "He has upon his finger a ring—no, a broad gold band, like a ring; he holds it out to you for you to see." Finally she added: "I get the name of Will." Thinking it might refer to the "William" previously given to me, I said to her: "Is it not William?" She at once replied, with great decision: "No! Will." My friend gave no indications as to whether she was right or wrong, and I for my part knew nothing of the matter. We then left the "seer," who was an absolute stranger to both of us. My friend had not even been in that particular street before, nor had I previously been in that part of London. I then accompanied Mr Bush to his house, out of town. After dinner he observed to his wife: "I believe that I have been in touch with Will to-day." The next morning he asked her to bring a small box. On opening the box there lay the most peculiar and remarkable ring I have ever seen. It was a massive and heavy gold band, nearly half-an-inch wide, and fully one-eighth of an

inch thick. "There," he said, "you remember how she described a broad gold band? There it is. I don't suppose there is another ring like it. I gave it to my brother on my wedding day, he being best man, and as I could not find such a ring as I wanted I had it made specially, as a memento of the occasion. After my brother was killed the ring was given to me again by his widow. You remember how she distinguished between your 'William' and my 'Will.' As a matter of fact he always went by the name 'Will' and *never* by the full name. This distinction between the two is very noteworthy, and I may add that at the time of our visit I was not thinking of my brother at all, being more concerned with what she was telling you."

I have had many similarly evidential experiences with clairvoyants since 1908-1909, my wife also having been, up to recently, regularly clairvoyant and clairaudent for years past.

I am as certain of the existence of these faculties as I am of my own powers of sight and hearing. One other experience of my own must suffice. On 15th December, myself and wife being in Bradford and having an hour or two to spare, we made inquiries in several small shops until we got on the track of a person who was reputed to be a good clairvoyant. We had never heard of him before, and all the people of whom we inquired were entire strangers to us. In due time we arrived at his house, and found him to be a retired cabinet-maker. We explained our mission and asked to be permitted to withhold our names and address. It was a cold November day and we walked straight out of the fog into the house of this man, who was an entire stranger to us, and of whom we had never heard until half-an-hour before. He informed us that we had brought many spirit people with us,* some of whom he proceeded to describe as follows:—

* The clairvoyant is merely an intermediary, and his information is largely obtained from spirits of the departed accompanying the sitter. Much therefore depends on the conditions furnished by the sitter. This cannot be too clearly understood.

*Clairvoyant's Description**Signification*

(a) An old lady is here, a relation of yours, medium height, not stout, full cheeks which sink in near chin, wears a thin gold ring. You have an oil-painting of this lady in your house, in a broad gold frame. It measures 2 feet 8 inches in length and 2 feet 4 inches in width.

(a) This is a good description of my grandmother Coates, as far as it goes. She wore a ring of extreme thinness and narrowness which we have yet; we have an oil-painting of her in a broad gold frame. As soon as I reached home I got out a two-foot rule and proceeded to measure it. I was simply astounded to find it *exactly* 2 feet 8 inches long and 2 feet 4 inches wide!! *I had never measured the picture before, and did not previously know its size.* I am confident that no rule had been laid upon it since it left the maker thirty-three years before. This is a most remarkable instance of the extreme accuracy of which clairvoyance is capable.

(b) A gentleman here, about seventy-three, short beard, ruddy complexion. Used a stick when he went out. He liked a dog. Paper in his sick-room a light colour. He lay on an iron bed, but was not long on this. When he was dying he clasped his hands over his head, looked up, and said: "Ready." There were three persons round him at the time.

(b) This is the exact description of my wife's father, Mr Frank Burnett, of the events at his illness and the scene at his death. He was seventy-two, had short beard, and very fine rosy complexion. He generally carried a stick, and had quite a collection of sticks, some of which he made himself. He was *very* fond of dogs. They were his life-long and constant companions.

There was a light-coloured paper on his sick-room. He lay at first on an iron bed, but this was changed in a few days for a wood one as the iron one proved too short. When he died he raised himself up, clasped his hands above his head and sank back dead. Three persons were present in the room at the time.

(c) You have had a narrow escape from drowning. If not, be careful.

(c) I have had *three* narrow escapes. Once I was found unconscious on the bottom. On another occasion I was rescued as I was going down for the third time, and on the last occasion I was dropped into a raging river with my overcoat on, into 15 feet of water less than 100 yards above the falls. I was saved by clutching the branch of a tree.

This, from a man whom I had never heard of an hour before and who was an entire stranger to both myself and my wife, was, as I think even the most hardened sceptic will allow, quite sufficiently remarkable.

On another subsequent occasion, I still withholding my name and address, he said: "You have missed a gold watch; it was taken by a woman who has stayed in your house. [Here he gave age and description.] She now regrets having taken it and would restore it if she could.

Acting on this information, I instituted an inquiry, and the gold watch was found in the person's possession and recovered by me after being lost for several years, and

another person who had been wrongly suspected was thus cleared of suspicion!! (page 139).

My wife's clairvoyance has, up to the last fifteen months or so, been a constant feature for years, and we have had many marvellously evidential exhibitions of it. On several occasions we have been able to give evidence of survival to seekers. A case in point occurred not very long ago, when a gentleman visited us, together with his wife, and we sat for psychic communication. Very soon his father, Mr J. S——, who had recently passed away, and his sister, who had died a week after her father's passing, both manifested and gave telling evidence of their identity of a nature too private for publication, but of which neither myself nor my wife had, nor could have, any knowledge. One item, however, can be published. I asked the father to give us some incident in his son's life of which we could have on possible knowledge.

The word "Amoneh" was given us. Neither I nor my wife could make anything of it. After we had guessed fruitlessly, the son said: "This is very wonderful and very evidential. He would spell it just that way, he means 'Ammonia.'" "What has that got to do with things?" I said. He replied: "It is most convincing to me. I have good reason to remember the 'Amoneh,' for when I was about eight years of age my father gave me a dose of strong liquid ammonia in mistake for some medicine and nearly poisoned me." Almost immediately after my wife became clairvoyant—which has only happened twice or thrice at these sittings—and saw a tall figure of a man so emaciated as to frighten her. She said his hand was like that of a skeleton, it was so wasted. We asked who it was, and the reply came: "John S——." My wife shrank from the figure and said: "I am sure that this is not Mr S——; he had a fairly long beard, and this man, I see, is clipped short." The son quickly said: "It is my father. From being a big stalwart man, during his illness he wasted away to an

absolute skeleton, weighing only about seven stone, and a week or two before he died we cut off his beard." These facts were entirely unknown to either myself or my wife, and neither of us had seen him for a long time before his death.

The following experience was sent me a few weeks ago (April, 1918) by Mr H. J. S. Keily, of 20 Chalk Hill, Bushey. Having recently suffered bereavement, he became interested in Survival, and wrote me on the subject. After some correspondence, in which he said that he was very diffident as to endeavouring to obtain the evidence of survival, he at length informed me that he had decided to make the attempt and that in two days' time he was going under an assumed name to see a clairvoyant, and asked whether he should take his son with him, as he was a strong Churchman and very sceptical on the subject. I replied to the effect that if his son were not bitterly hostile to the subject, and had an open mind, seeking the truth, and prepared to weigh evidence, his presence would do no harm. Mr Keily did not give me the name of the psychic whom he proposed seeing.

A week afterwards I got a letter from him saying that they had been to see the psychic—Mrs Brittain (London)—and had had a very remarkable experience which had very deeply impressed both of them. Here are the results tabulated from notes taken by the son.

Clairvoyante's Description

(a) A lady is here, says she is your mother, gives the name Mary, and as connected with John and William. Grey eyes, nice brown hair, religious but narrow views, very fond of violets, passed over some years ago.

Signification

(a) My mother's name was Mary. My father's name was John William, always called John. William was her half-brother, very dear to her. John and William were Indian officers, much together. William practically died in John's arms. Mother had grey eyes and nice brown hair.

Was religious, with Evangelical views. Often had violets on her writing-table. She died eleven years ago.

(b) Turning now to my son the clairvoyante said: "There is a young lady named Nellie near you—pretty, loves you and is trying to speak to you. I cannot understand her very well, for her speech is rather indistinct. She died of consumption, seems to have flowers all round her.

(b) My son had a sweetheart named Nellie Murley. She was very fond of him. She died of consumption of the *throat*. The room in which she lay before being confined was literally smothered in flowers.

(c) A young officer is near you, wants to speak to you: handsome, has bright eyes and very nice hair, well brushed up, medium height. He is standing by a broken aeroplane propeller. He was killed in England.

(c) My son had a friend an officer in the Flying Corps. Distinctly good-looking and very well-groomed hair, medium height. He was accidentally killed on Salisbury Plain by the premature starting of his aeroplane, the *propeller* of which struck him on the head, causing instant death.

(d) A very tall broad-shouldered man wishes to speak to you. He has bright auburn hair and moustache, with deep-set eyes. He says his friend's name is Charlie.

(d) My son had a very intimate friend, now dead, who was very tall and very broad-shouldered. His hair and slight moustache were a light reddish colour, and his eyes were deep-set. My son's name is Charles.

(e) I see a uniform close to you, nobody in it. It is blue, buttons and braid shining. Yes; a naval uniform. Do you know anyone named

(e) My son had a very close friend, who joined the Royal Navy when the war broke out. His name was Wilfred and his age about thirty-two.

Wilfred, age about thirty-two? Nothing has been heard of him for some considerable time. The clairvoyante when asked if he were dead, replied that she did not know.

Hundreds of similar experiences are on record, testified to by capable witnesses in every position in life, from the highest to the lowest. It would be easy to fill a volume of several hundred pages with similar records. I have met and corresponded with scores of persons during the last few years who have obtained evidence of the survival of their dear ones, evidence which has afforded them *unspeakable consolation*—consolation which they have otherwise been unable to obtain. Personally, I have had evidence clear and unmistakable by these and other forms of manifestation of the survival of most of my deceased relatives and friends (*vide* also *Light*, 5th April 1919).

It is puerile for objectors to raise the cry of "fraud," "devil," "telepathy" or "subliminal." All these "explanations" have been shown to be futile, and those who raise them merely proclaim their own ignorance, inexperience, or bigotry.

As I have previously remarked, clairvoyance and clairaudience give evidence not only of human survival, and personal identity, but also of the existence of beings who not only have a knowledge of the past and the present but also can accurately *predict the future* and give information entirely unknown both to the seer, or clairvoyant, and to the sitter or investigator. Many of the cases cited in this book bear on this fact. Here is another, taken from *The Psychic Gazette* for June, 1913.

The Rev. Howard J. H. Truscott, Vicar of St Catharine's, Hatcham, testifies in the public press that a Paris psychic, *twelve months before*, told him as follows:—

On the 6th of May 1913 you will lose something

particularly dear to you, but you will also save something very dear to you.

On 24th May 1913 you will receive a royal message.

Between May 18th and 24th a prominent politician will communicate something of interest to you."

This was marvellously fulfilled to the letter as follows :—

On the 6th of May 1913, as the Vicar testifies, his church was burnt down by suffragettes, but he saved a keepsake from the chancel, a valuable service-book which was found undamaged, though everything else around was charred.

Between 18th and 24th May 1913 he had communications from Queen Alexandra and Mr Balfour !

In response to my letter of inquiry, I received the following :

ST CATHARINE'S VICARAGE,
HATCHAM, S.E. 14.

DEAR SIR,—In reference to your letter, the account I gave about the fire, etc., in May, 1913 was correct in every detail and particular. Faithfully yours,

HOWARD J. H. TRUSCOTT.

24th May 1918.

I have personally had experience of many similar forecasts, sometimes made more than a year in advance, which have been fulfilled with an accuracy and minuteness of detail which has been awe-inspiring. This phase of psychic manifestation kills the telepathic and subliminal theories at once, and it becomes perfectly obvious that similar agencies are at work to-day to those which enabled the seers and prophets of Old and New Testament times to reveal the future (page 262).

The statement is sometimes made that clairvoyance, clairaudience and apparitions are similar to the hallucinations of the insane. This statement applies equally to the clairvoyance, clairaudience and apparitions recorded in the Old and New Testaments, and labels Christ, prophets and apostles as madmen.

Hallucinations are subjective and from within. Clairvoyance is from without. The hallucinations of the insane do not forecast events months or years ahead which are accurately fulfilled; nor do they accurately describe persons, or give accurate information of events, previously entirely unknown to either seer or sitter, nor can they be photographed. Such statements show complete ignorance of the subject, reflect the utmost discredit on those who make them, and are beneath contempt.

Not only have I had the good fortune to confirm the reality of clairvoyant vision by means of the photographic plate, but on occasions I have been privileged to see the figure under test conditions, as will be narrated.

It will be perceived from the contents of this chapter that much valuable evidence can be obtained through clairvoyance. It is almost needless to say that this investigation requires some little trouble and care; in fact, the same care and patience that one would employ on any other important business. Those fatally clever people who dismiss a thing after half-an-hour's trifling had better leave both this and any other important quest severely alone. But for those who are *in earnest* and who are prepared, *without prejudice*, and with an open mind, to make an extended, patient, and faithful investigation, there awaits a rich reward.

XIX

THE EVIDENCE OF THE DIRECT VOICE

And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—LUKE ix. 35.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.—JOHN xii. 28.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.—ACTS ix. 7.

THERE are three kinds or types of voice manifestation whereby psychic communications are made: (1) The clairaudient voice, discussed in the last chapter; (2) the direct voice, where no figure is seen, which voice is generally heard by several persons at the same time, or is accompanied by other phenomena showing it to be external and objective; (3) the materialisation voice, in which the materialised figure speaks just as a mortal would do.

It is with the second type, the direct voice, that I propose to deal in this chapter. We must remember that we are dealing with spiritual beings, who are not "immaterial entities," as the dictionaries of past generations wrongly informed us, but who are possessed of a material body (page 265), and not confined to one method of manifestation. Just as mortals can (1) use actual speech; (2) transmit the said speech by wire or wireless telephone; (3) record and reproduce speech by phonograph, so spirit beings are not confined to one method of voice production.

These voices, from the clairaudient, observed to come from the moving lips of the clairvoyantly seen figure but inaudible to a bystander; through the direct, audible to all present; down to the materialisation, coming from a fully materialised figure; are probably the result of varying degrees of materialisation of the spirit body.

Occasionally there are spontaneous manifestations of

the direct voice. Some of the most wonderful on record have occurred in my own house, but as they were accompanied by other remarkable phenomena, and are linked together in an evidential series, they have been noticed in Chapter XI. Of late years the phenomenon of the direct voice has been brought greatly into prominence by the development of psychics who are especially endowed with this form of psychic faculty and in whose presence the direct voice can readily be heard. In all cases, spontaneous or otherwise, the presence of someone who is consciously or unconsciously a psychic is necessary. The same statement holds good in all the cases of the voice phenomena of the Old and New Testaments. The possession of this faculty is acquired by no virtue of its possessor. It is an endowment. This and like psychic powers may be developed, if latent, and are apparently due to a certain quality, or attunement, of the physical organism. As Vice-Admiral Usborne Moore says of Mrs Wriedt, the most notable psychic for this form of psychic manifestation :

It is difficult to know what her personality has to do with the phenomena, for she never goes into the trance condition and talks naturally throughout. What we *do* know is that we cannot hear a whisper when she is out of the house, but if she is in the room we can distinguish the voices in full daylight or in darkness. In the latter they speak longer, louder and clearer than in the light. When the room is made dark, then we can not only hear the voices, but can often see those to whom they belong. *

Through the efforts of Vice-Admiral Usborne Moore Mrs Wriedt visited this country in 1912 and 1913, and remained some time after her second visit, returning on account of the war. It was my privilege to have several sittings with her, to which I shall refer in the course of this chapter. A full account of many of the results obtained

* *The Voices*, by Vice-Admiral Usborne Moore. Watts & Co.

by various sitters is to be found in the Admiral's book, *The Voices*.

Before touching on my own experiences I shall give that of others taken, by kind permission of Mrs Moore, from *The Voices*, and the Admiral's previous work, *Glimpses of the Next State*,* a work of deepest interest.

My first testimony is of Count Chedo Miyatovich. He says (*The Voices*, page 3) :

By profession I am a diplomatist, having represented my country, Servia, at the Court of the King of Roumania, at the Sublime Porte, three times at the Court of Queen Victoria, and once at the Court of King Edward VII. I am a member of several learned societies on the Continent and in London. I mention these personal facts to show that I am a man accustomed to weigh facts and words in full consciousness of my responsibility. Having heard that the remarkable psychic Mrs Wriedt was at Wimbledon I arranged for an appointment at 10.30 A.M. on May 16th, 1912. I went there accompanied by my friend Dr Hinkovitch, a distinguished barrister of Agram, just arrived in London. I and Dr Hinkovitch sat near each other. Mrs Wriedt sat on a chair near me. She started a musical clock [musical vibrations help. 2 Kings iii. 15—C.L.T.] and put all the lights out. When a beautiful melody of a sacred character was finished Mrs Wriedt said that we should be able not only to hear but also to see some spirit friends. "Yes," she continued, "here is the spirit of a young woman. She nods to you, Mr Miyatovich, do you not see her?" I did not, but my friend saw an oblong piece of illuminated mist. "She whispers to me," continued Mrs Wriedt, "that her name is Mayell. Adela or Ada Mayell." I was astounded. Only three weeks before died Miss Ada Mayell, a very dear friend of mine, to whom I was deeply attached.

The next moment a light appeared from behind Mrs Wriedt and moved from left to right. There in that slowly moving light was, not the spirit, but the very person of my friend William T. Stead, not wrapt in white, but in his usual walking costume. Both I and Mrs Wriedt exclaimed loudly for joy.

* *Glimpses of the Next State*, by Vice-Admiral Usborne Moore. Watts & Co.

Hinkovitch, who only knew Stead from photos, said : " Yes, that is Mr Stead."

Mr Stead nodded to me and disappeared. Half-a-minute later he appeared again, looking at me and bowing ; again he appeared and was seen by all three of us more clearly than before. Then we all three distinctly heard these words :

" Yes, I am Stead. William T. Stead. My dear friend Miyatovich, I came here expressly to give you fresh proof that there is life after death. You always hesitated to accept that truth."

I interrupted him, saying : " But you know I always believed what you said to me."

" Yes," he continued, " you believed because I was telling you something about it ; now I come here to bring you proof, that you should not only believe but *know*" (pronouncing this word with great emphasis) " that there really is a life after death. Here is Adela Mayell, who wishes to speak to you."

Stead never knew Miss Ada Mayell in life, nor had he ever heard her name before. She then spoke to me in her affectionate and generous manner, trying to reassure me on certain questions which had sadly preoccupied my mind since her death.

Mrs Wriedt and Hinkovitch heard every word. Then, to my own and my Croatian friend's astonishment, a loud voice began to talk to him in the Croatian language. It was an old friend, a physician by profession, who died suddenly from heart disease. They continued for some time the conversation in their native tongue, of which I heard and understood every word. Mrs Wriedt, for the first time in her life, heard how the Croatian language sounds. I and my Croatian friend were deeply impressed by what we witnessed that day, May 16th. I spoke of it to my friends as the most wonderful experience of my life. I spoke of it to the most scientific woman of Germany, Frau Professor Margarete Slenka, who had just returned from Teneriffe. Madame Slenka arrived in London to hear all the details of the *Titanic* catastrophe, in which her friend Stead perished. By arrangement with Mrs Wriedt, I and Madame Slenka had a sitting at 8 P.M. on May 24th.

After a short time from the beginning of the sitting we all saw Mr Stead appear, but hardly for more than ten seconds. He reappeared again more clearly, but not so clear as on May 16th. Stead had a long conversation with Madame Slenka and

a short one with me. Then Miss Ada Mayell spoke to me. After her my own mother came and spoke to me in our own Servian language most affectionately.

Madame Selenka had a very affecting conversation with her late husband, Professor Lorentz Selenka of the Munich University, and also with her own mother, who died last year in Hamburg. A friend of Madame Selenka came singing a German song and asked her to join him as they used to do in old times, and Madame Selenka did join him singing.

I wish to state publicly that I am deeply grateful to the wonderful gift of Mrs Wriedt for having enabled me to obtain from my unforgettable friend, W. T. Stead, a convincing proof that there is a life after death, and for having given me the almost heavenly joy of hearing the affectionate words of my dear mother in our own tongue and in getting another and sacred proof of the continuance of the living individuality of one of the most charming, selfless and generous persons whom I have ever known in my life.

ROYAL SOCIETIES CLUB, ST JAMES'S, S.W.

Count Miyatovich here states that Madame Selenka and one of the manifesting spirits sang a song together! This will sound incredible to those who are new to the subject. I can confirm it by my own experience both at home and in London. In my own house in May 1914 my brother-in-law came and in his fine deep bass voice joined in the last two lines of several verses of a hymn, in the presence of myself and wife and four other witnesses. On this occasion we had a well-known northern psychic for the direct voice with us, but the voice came without the trumpet.

Again, on 10th May 1917 (*vide postea*), during my sitting with Mrs Harris, the man's deep voice began to sing a song, in which his wife soon joined. It was thrilling to hear the voices of the incarnate and discarnate singing together, a never-to-be-forgotten experience.

On page 191 of *The Voices* occurs another instance, related by Mr Alec Munro :

The little daughter of a gentleman came. After distressing preliminary recognitions she said : " You do not sing so much now, father. Do you think we might sing one of the songs we used to sing together ? " On the father saying he would, there began surely one of the most extraordinary duets that was ever listened to. The girl's voice was clear and perfectly musical, and the song *Annie Laurie* was rendered beautifully.

Does the orthodox reader—the inexperienced—cry impossible? Let him think of the angel song that greeted the birth of the Christ, and the song of the discarnate listened to by St John.

It may be necessary here to explain a few points with reference to these direct-voice and other phenomena manifested in the presence of Mrs Wriedt. Firstly be it noted that the voice can be heard in broad daylight in her presence as well as in the dark, but that it is not so loud, free or continuous. Once it has been established that the voice can be heard in daylight, and under test conditions, the sitters prefer to sit in darkness, owing to the better results obtained, and also to the fact that lights, etherialisations, or materialisations of the communicating personalities which would be difficult and of rare occurrence in full light are thus frequently seen. I have had the direct voice absolutely shouting in my own house in daylight in the presence of myself and several witnesses, also we have had repeated etherialisations and materialisations in broad daylight and strong lamplight. This shows the presence of very great psychic power. In our case, however, it has always been of rare occurrence, spontaneous and *never* under control. With Mrs Wriedt and other powerful psychics, the manifestation, while not so strong in *daylight*, is under control, almost constantly available, and splendidly evidential. Several investigators have testified to the fact that the voice is heard in Mrs Wriedt's presence both in gaslight and daylight. On this head Admiral Moore says (*Glimpses of the Next State*, page 277) :

Tried first in gaslight, putting the small end of the trumpet to my ear. There were undoubtedly voices in the tube, but I could only catch the names, "William Roger Drake" and "Mary Ella."

Again, on page 368, he writes :

Thursday, January 11, 1911, 2.15 P.M.—First I tried the trumpet in full light, putting the small end to my left ear and balancing the end on the back of a chair. Mrs Wriedt sat close to me on my right. I heard the voices of Iola and Dr Sharp quite satisfactorily.

This in broad daylight. In the visit of Mrs Wriedt to this country during 1912-1913 many persons made the test of hearing the voices in the light, Mr William Jeffrey, of Glasgow, hearing them both in daylight and electric light.

These voices are heard both directly without the aid of a trumpet, and also through an aluminium trumpet, which is used for the purpose of magnifying their volume,* many of them being faint. The trumpet often alters the tone or timbre of the voice, and when the *tone* of the voice is not recognised this is generally the cause. The disguising effect of a speaking trumpet or megaphone upon the human voice is well known. I have heard the spirit voice of my father so *absolutely exact* in tone as to thrill me through and through. Tonal individuality of voice is one of those things practically impossible to effectively imitate, even if the psychic had known the person in earth life, which is almost invariably *not* the case.

Very often, however, these voices come entirely independent of the trumpet, sometimes whispering in one's ear, at others of such remarkable power, depth and volume as to make the room resound again. Often the voice will be sounding loudly in the room, either through or without the trumpet, and at the same time two or three of the sitters will have voices *whispering* in their ears and conversing on

* Cf. Rev. iv. 1: "The first voice I heard was as of a trumpet talking to me"; Rev. i. 10: "A great voice as of a trumpet."

intimate and private family matters. Frequently, *two or more voices* are heard speaking loudly at the same time and often the voice is heard speaking *at the same time that Mrs Wriedt is conversing or explaining matters*.

The test has also been made of filling the psychic's mouth with a specially prepared liquid containing a chemical, which changes colour when held some time in the mouth, the psychic's hands being securely tied at the same time, as in the case of Mrs Harris, reported recently by Dr Abraham Wallace and the Rev. C. H. St John Mildmay and nine others in *Light* for 2nd February 1918, evidential voices still being produced under these conditions. These facts conclusively prove that the voice is not produced by ventriloquism, while the fact that the voices sound in daylight and gaslight, with no one present save the sitter and the psychic, disposes once for all of the theory of a confederate.

I have heard all these phases of voice manifestation, in addition to the spontaneous ones in daylight in my own house. Sometimes one voice has quite drowned the other sounding at the same time. I had a wonderful experience of this at a sitting with Mrs Harris on 10th May 1917. A loud, deep, man's voice had been talking to a lady of position, on the opposite side of the circle from where I sat, for a long time, concerning the affairs of his considerable estate and also concerning a child. The details were of a most private nature, and just the kind of thing which no one would make public voluntarily, and which neither the psychic nor anyone present would be likely to know a word about. This lady came to me after the sitting and informed me that it was all most wonderfully evidential. During this long conversation suddenly the voice of Harmony—the young Indian girl—began to sound close in front of me, talking rapidly and earnestly to me about the publication of my books. It was exactly as though a young girl were kneeling at my knee with her face upturned and not more than a foot away from mine

as I bent down to listen to her. She talked in this way most earnestly to me for several minutes, but so loud and deep was the man's voice that it drowned half of what Harmony said, *as both voices were sounding simultaneously*. I passed my hand in front of me several times during this experience, but though I had the sensation of talking with a being *closely face to face*, my hand met nothing but empty space. I have also heard several languages spoken at one sitting.

Should the investigator so desire, he is at liberty to thoroughly search the room before the proceedings commence, and to sit with his back against the locked door, and have the key in his pocket ; but it does not take long to convince one who investigates these phenomena seriously, that, with a psychic such as Mrs Wriedt, all such precautions are superfluous. For the evidence that is borne in upon one with irresistible force is not dependent on searches of rooms and locked doors, but on the *information given by the voices and contained in the messages*. This information, dealing as it does with all manner of intimately private affairs, sometimes dating back forty or fifty years, and at others of the utmost delicacy, very soon gives the quietus to any theory save the spiritual one.

Writing on this head Admiral Moore says (*Glimpses of the Next State*, page 357) :

On this my third visit to Mrs Wriedt in America all my relatives that I wished to hear from spoke to me at some time or another, touching on all sorts of subjects of family interest. Iola (a relative who had "died" thirty-seven years before) talked daily at considerable length, often standing before me, a radiant figure, clearly enunciating her sentences in pure English. When I was a boy a family tangle took place which puzzled me very much. Up to this time (1911) I had not even suspected the real truth.

Iola in the course of four or five interviews solved the enigma, and brought three witnesses from spirit life who spoke at some length to prove that she was right. Dates were given and motives explained, and I possessed sufficient knowledge

of what had taken place at that time to be able to assure myself—now that light was thrown on certain incidents—that all they said was true. *No one living but myself knew anything about it.* . . . If I had no other experience to record in support of the doctrines of spirit existence and survival, this story, told in clear accents and exhibiting intimate knowledge of terrene life with all its mistakes and failures, would have been sufficient to settle my belief for ever.

As the result of my own experience of the whole range of the phenomena, I can unhesitatingly confirm the Admiral's words, and can speak with the same emphasis.

It has been said by those who have had little personal experience of these things, and have not fully weighed the evidence, that all the information is obtained from our subliminal self (this theory is a very useful one to cover ignorance or lack of experience). It is blown to atoms by the facts (1) that information is very often imparted *of which one never had any previous knowledge*, (2) that information and advice are often given which are distasteful to and absolutely *against the judgment and settled opinion of the investigator* (cf. *Voices*, page 14), (3) that *future* events are accurately foretold.

Come we now more particularly to the manifestations of Mr W. T. Stead after his passing in the *Titanic* disaster. We probably had indications of the approach and completion of the tragedy. At any rate this is what occurred. On 8th April 1912, about 11 P.M., our two servants, Ida and Martha, who were in the big nursery with the children, heard a loud crying, sobbing and wailing proceeding from the passage and landing outside the nursery door. They describe it as like someone in great trouble and distress. It went on for ten minutes or more, and then ceased. The girl Martha had only just come, and knew nothing about our psychic experiences, we being careful not to tell newcomers anything about them. I questioned both girls straitly, especially the new one, but could not shake their

testimony. And they afterwards affirmed the same on oath.

The *Titanic* sailed from Southampton on 10th April. The next entry in my journal is under date Monday, 15th April 1912, as follows:—

About 11.30 wife came running to me in alarm (children and servants had gone to bed) saying that a man with thick eyebrows and a beard under his chin and round his face had passed through the kitchen where she was. He had on a greyish or mixture tweed suit, with a short, round library coat. Shortly after this, while in the kitchen, she heard wailing, crying sounds, and a kind of moaning. It sounded like *many* people in great trouble, and was loud, seeming to be in the house, but she could not locate it definitely. She heard it both in the kitchen and in the passage.

At this time we were all in absolute ignorance of the *Titanic* disaster and did not hear the news until the following morning. On 16th April I enter in my journal:

Just heard of dreadful disaster to the *Titanic* and feared loss of nearly 2000 lives. Mr Stead is reported lost. I sincerely hope this is not the case, as I have arranged to be at his house, with Mrs Wriedt, at the end of May.

Alas! it was only too true, and soon the news of the awful tragedy, with all its poignant details of heroism and suffering, thrilled the civilised world.

The *Titanic* sank in longitude 50 degrees 14 minutes west of Greenwich, 49 degrees west of Weston, giving a time difference of 3 hours 15 minutes. She sank at 2.20 A.M. on the morning of the 15th April, which would be about 11.5 P.M. 14th April by our time at Weston. The maids heard the wailing and crying about 11 P.M. My wife heard the wailing and crying and saw the apparition about 11.30 P.M. Afterward, when shown photos of Mr Stead, my wife said that the apparition she saw bore a strong resemblance to them.

Survivors say that as the ship went down—

There fell on our ears the most appalling noise that human being ever heard.

A great chorus of human agony, a great and bitter cry went wailing up to the black dome of night, as 1600 human beings were plunged into the sea of death.

It was nothing but a great weltering mass of drowning people, all struggling. The sounds rent our hearts. Terrible shrieks and a chorus of groans arose for an hour.

We only thought of rowing harder to escape those haunting death cries which wrung our very souls.

The cries of anguish of the unhappy passengers redoubled, sounding like the singing of a great dirge by a very large choir.

A forecast of these cries would seem to have been first simulated to us, as a note of impending doom, and a reproduction of the actual cries afterwards given us, as a sign of the doom accomplished.

Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness,
So on the ocean of life we pass and speak one another,
Only a look and a voice, then darkness again, and a silence.

Mr Stead, when last seen on the ship by the occupants of the last boat to push off—

stood alone at the edge of the deck in silence, and what seemed to me a prayerful attitude, or one of profound meditation. My last glimpse of the *Titanic* showed him still standing in the same attitude and place.

On 31st May, at Wimbledon, Mr Stead *addressed me by name* in his vigorous, well-known, characteristic voice, welcoming me to his house! The voice was loud, clear, distinct and unmistakable. The evidence for the return of W. T. Stead is of the most positive kind. His first appearance was to Mrs Wriedt and her host on 17th April 1912, in New York, just three days after his passing. On 6th May,

immediately after Mrs Wriedt's arrival in England, he was both seen and heard at Wimbledon, first by Admiral Moore at 10.30 A.M. and in the evening by his daughter, Miss Estelle Stead, as reported in *Light* of 18th May and also in *Nash's Magazine* for July, 1912. In the evening there were several witnesses present, and the Admiral writes (*The Voices*, page 19):

At least forty minutes were taken up by Stead talking to his daughter. I could not help hearing every word. It was the most painful and at the same time the most realistic, convincing conversation I have ever heard during my investigations. The first time he came it was to give directions to his daughter for the disposal of his private papers. Miss Estelle was naturally much agitated, and her grief at last reacted upon her father, who uttered a loud shout: "O my God!" and the manifestation ended.

With reference to this Miss Estelle Stead writes me, under date 3rd June 1918:

Yes, Admiral Moore's account of my father's conversation with me, with regard to his affairs, is quite correct.

E. W. STEAD.

Count Miyatovich's testimony has already been given. Many other persons both heard and saw Mr Stead during these two memorable visits of Mrs Wriedt to this country. Space alone prevents us from reproducing all the accounts. The following testimony is from General Sir Alfred E. Turner (*The Voices*, page 160). Writing from Carlyle House, Chelsea Embankment, he says:

About ten days after the foundering of the monster ship I held a small and carefully selected sitting at my house. Mr Stead's private secretary was among the sitters. We had hardly commenced when a voice, which apparently came from behind my right shoulder, exclaimed: "I am so happy to be with you again." The voice was unmistakably that of Stead,

who immediately began to tell us the events of the dire moments when the leviathan settled down. There was a short, sharp struggle to gain his breath and immediately afterwards he came to his senses in another stage of existence. He was surrounded by hundreds of beings who, like himself, had passed over to the bourne. Stead then had a long conversation with his secretary. Asked by me if he would show himself to us, he replied: "Not to-night, but if you go to Cambridge House I will do so."

I went to Cambridge House and, as he had promised, Stead appeared twice. He was dressed in his usual attire, so familiar to all his friends, and looked supremely happy.

After this Mrs Wriedt sat twice at my house. At the first sitting was a lady who had had no experience and begged me to let her attend in the hope of getting communication with her lost one.

At first voices came assuring us that his passing, contrary to rumour, was accidental. A few minutes later the voice of the young man himself—unmistakable to his mother, for such the lady was—was heard, and son and mother had a long conversation, heard by all of us, during which he expressed his wishes concerning the completion of a book, of which no one present knew anything save the mother. The circumstances of the communication were beautiful and touching in the extreme, and I am sure there was not a dry eye in the room. Let scorners and scoffers contemplate this case, and the most callous of them will not mock at the bereaved mother and the comfort that this communion with her beloved son brought to her wounded heart.

On the second occasion I sat alone with Mrs Wriedt. Many of those "I have lost awhile" spoke to me, and John King and others gave me very strong advice which cast serious reflections on one I thoroughly believed in and trusted. What he impressed upon me turned out absolutely true. Had I followed his advice I should have been saved from infinite trouble and disillusion later (page 139).

I can bear the strongest possible testimony to the psychic power, perfect honesty and good faith of Mrs Wriedt.

In the summer of 1912 Mrs Wriedt went to Scotland.

On 17th July 1912 Mr Stead was again seen and heard

by fourteen persons in the house of Professor James Coates of Rothesay, the well-known author and investigator, On this occasion he says :

Mr Stead showed himself twice within a short time, the last appearance being clearly defined, and none will readily forget the clear, ringing tones of his voice. There in our own home, and in the presence of fourteen sane and thoughtful people, Mr Stead has manifested and proved in his own person that the dead do return. The names and addresses of several other witnesses on this occasion are given (*Light*, 17th May 1913).

The following experience is given by Colonel E. R. Johnson, of 26 Aubrey Walk, Kensington. A careful and accurate observer, interested in several branches of science, he had seven sittings with Mrs Wriedt in 1912 and twelve sittings in 1913. He writes (*The Voices*, page 282):

During May and June I attended twelve sittings with Mrs Wriedt at Wimbledon. I had sustained conversation with four of my relatives, some of these lasting for over half-an-hour. The total number of these amounted to sixteen. Twelve people, nearly all intimate friends, also spoke to me, and I have noted the names of twenty others who spoke. On one occasion the voices of two communicators, of Dr Sharp and of Mrs Wriedt, were practically speaking at the same time.

The voices varied much in character: those speaking for the first time were often difficult to hear. The voices of old people, men, women and children were recognisable at once, and all improved after their first or second visit very much. English was generally used. I also heard French, Italian, Dutch, German, Servian and Croatian. Three of these languages I recognised myself. Three dogs of mine, which died some thirty years ago, came on three or four occasions. They all barked, and one was placed for a short time on my knees. Its cold nose also touched my cheek.

In the 1912 sittings the colour, sizes and other characteristics of these dogs were described so instantaneously that there was not the least doubt as to their identity. An Indian child named Blossom came several times. She manifested with a loud, high-pitched cry, musical and childlike. In

1912 she said that I should go to a funeral within a week. This was quite accurate—a distinguished military officer died two days after that sitting, and I witnessed the funeral six days after. At one of these 1913 sittings I had brought in my pocket a small shell with a peculiar toothed mouth, which I took out and held in my hand (room in complete darkness), asking her what it was.

She first said it was a bone, but when told this was not correct she said: "A shell." Asked for further particulars, she said that it had "five teeth in its mouth." I had not counted them, but the number was right.

While walking round the garden at Wimbledon I found embedded in the soil a perfect palæolithic flint, evidently a harpoon head with one barb, a good many thousand years old, and as no one saw me find it, and I was careful not to show it to anyone, I could not imagine a better test. Blossom at once said: "Pooh! fishing thing!" At one of the sittings a man, stated to be an artist and my guide, was announced. The proof he gave me was remarkable. He said he had helped me to make three sketches twenty-five years ago. I had almost forgotten them, but have since found two, and remember the third perfectly. He said that one was the sketch of an old man with a red turban. I said: "Do you mean the old man sitting on the drum?" "Yes," he said, "that is the one I mean, but he is not sitting on the drum. The drum was by his side, and why did you not finish that sketch?" On examining the sketch *afterwards* I found that the man was sitting on a box, *with the drum by his side*, and that the background was left *incompleted*. I asked many questions as to occupations, duties, beliefs, mode of life. Here are some of the replies:

"Religion with us is one great universal one of love and beauty."

When will the day of judgment be?—"Every day." (70)

"I was originally a materialist and could not believe what the Church taught. Some of Darwin's inferences are correct, others not so."

A schoolfellow, afterwards a naval officer: "There is no reincarnation. When I rowed my boat over I did not leave my oars crossed."

"There are seven spheres. The idea that the lower spheres are uncomfortable is all nonsense."

"The realms are departments of the spheres. Supposing the sphere to be represented by a house, the rooms might indicate the realms."

"When I passed over I had the choice of going to higher spheres or remaining among earth conditions. I chose the latter."

"First arrival on the other side is not disagreeable. I was astonished and surprised at the interesting surroundings in which I found myself, but soon found that I was obliged to make my chief happiness in helping others."

"We can sleep if we like."

"I was then able to see what passed, and I saw my own body. I came back in the evening and also on the day of the funeral, where I was an unseen guest. I was not there (*i.e.* in the coffin), only my mortal body, which is no more than a cast-off garment."

"We use our eyes as you do but somewhat differently. We are able to see through objects to some extent."

A brother officer, who had been beheaded on active service, said: "I woke up on the third day and saw my own body."

That animals survive the change called death is abundantly proved by these experiences, and I have had the proof in my own house (*vide* page 157). Here is another testimony by Charles William Buchanan Hamilton, Deputy Inspector-General, R.N.

Writing from Yarborough Lodge, Southsea, under date 13th June 1913 (*Voices*, page 266), he says:

Next came my brother, Rev. William Hamilton, who died of consumption. He spoke in a hoarse, clear whisper, as one suffering from tuberculosis of the throat. He said he was very happy and told us that he had a small dog with him. My wife exclaimed: "Is that 'Bone'?" Hardly had she said so before she felt as if the dog were jumping on her dress. I said: "Is that 'Bone'?" and we heard three loud barks such as he used to give in life. I then said: "Kiss me, Bone," which I often said to him when he was alive, and felt a cold nose pressed to my forehead, and my wife experienced the same touch. Bone was a little Yorkshire terrier who died on 19th March last, and was beloved by my wife and myself.

The following statement is interesting from the clear recognition afforded. It is given by Mr and Mrs I. Maybank.

Mr Maybank [says Admiral Moore] served under my command in H.M.S. *Rambler*. He now holds a responsible civil post. I sat with him at one public and one private sitting. His account is correct.

Mr Maybank writes :

Having suffered bereavement through the loss of our only child, who passed away on February 24, 1911, we sought consolation. My wife and I arrived at Wimbledon on 16th May 1912. We sat in a semicircle, my wife sitting at one end of the arc.

An uncle and great-uncle and also a great-aunt of my wife came. The conversation left no doubt that I was conversing with those who had departed this life many years ago.

Our dear boy next came and spoke to us, and I want to emphasise this point. Immediately he commenced to speak *we recognised his voice*. . . . Next Saturday we sat again in the same room. Our dear boy Harold came again and spoke to us. It flashed upon me suddenly to put a test question. So I said : " Harold, do you remember Cyril ? " He replied : " Of course I do. Didn't I tease him ? " I agreed and he went on : " And didn't he growl ? " Then he caused a laugh by imitating the noise made by a cat when angry.

When " Cyril " was mentioned not one of those present would suppose it referred to a *cat*, or could possibly have known that we had a cat of that name.

On Monday, 20th May, we had a private sitting, and Admiral Moore, by request, sat with us. My grandmother first came *and I plainly saw and recognised her*. Harold, our son, then came, and was plainly visible to Mrs Maybank and myself, and I must emphasise this, *we both distinctly saw and recognised him*.

On Tuesday, May 21, we had our last sitting. Harold spoke much stronger than before. Mrs Maybank asked him if he knew what she had tucked in the front of his shirt as he lay in his coffin. He replied without hesitation : " Of course I do, Mum. It was that piece of gold you gave me." Five years before his mother gave him a small nugget of gold. He kept it until he passed away, and as he lay in his coffin his

mother took it from his purse and tucked it in the front of his shirt. Our boy came twice more and spoke, the conversations being very, very dear to us, and both my wife and I had ample proof that our dear boy still lives.

Testimony of Mr J. C. Berry, M.P.S., chemist in business at 96 Craven Park Road, Harlesden, London. He came *as an entire stranger* to Professor Coates at Rothesay, asking for a sitting with Mrs Wriedt.

He says, under date 16th August 1913 (*The Voices*, page 391) :

In the evening my wife came again, saying : " John, John, I have come back again. I have *no tube* in my mouth." No one in that room knew anything about my wife, children or myself. None knew that my wife died of cancer or that she had a *tube in her throat*.

Mr Coates adds :

Mrs Wriedt now said she saw a dog. Presently we all heard a terrier yelp. The voice told Mr Berry that this was one of the dogs that had been put to death in the discharge of his duties. Mr Berry admitted that this was correct. No one present knew that Mr Berry was a chemist until the dog *yelped* and Mr Berry gave his explanation.

Very similar testimony is given to the psychic power of Mr Evans Powell. A well-known newspaper proprietor, Mr H. W. Southey, of Merthyr Tydvil, writes me—4th April 1918—an account of his experiences with this psychic.

In this case the voices came without a trumpet. He says :

What especially impressed me in the voices of my wife, my son, and my friend the colonel, was their truthful correspondence with the tones and accentuation of the personalities in their earthly life. The colonel spoke so closely to me that I could have taken my oath to the identity of his voice, and it seemed to me and my daughter that there had been no change at all in the case of my wife, and to both of us the voice was so familiar that you will understand me when I say that my

daughter was dumb-struck, and I was almost overcome myself. I had no doubt whatever of her identity.

Another very impressive phenomenon is the prompt response to *mental* requests often experienced at sittings for psychic phenomenon. M. M., a Kingston-on-Thames lady, gives an instance (*The Voices*, page 56):

One night, being tired, I stretched my hands above my head. Two hands, coming down as it were *from the ceiling*, took mine and pulled me upwards till I stood on tiptoe. I felt that I should have been lifted but became agitated. Mr King reached up and felt the hands grasping mine. My husband also felt them. I touched the forefinger of the right hand and found it roughened as my boy's often was by attending to his motor bicycle. I once *mentally* asked my boy if Mrs Ella Anker could not have the hands, and immediately she delightedly exclaimed that a little hand was caressing her. We then heard a child's voice talking to her in Norwegian for some minutes. I also felt a baby's hand pat me. I took hold of it and felt the tiny nails; they were very soft as a baby's would be. There was no mortal child in the room.

I have experienced the same impressive answer to mental requests. On May 10th, 1917, sitting with Mrs Harris, a small musical box began to float in the air round the room, playing as it went. I *mentally* requested that the box would come and rest upon my face. It approached and hovered over my head like a bird, playing all the time, and coming nearer and nearer until at last it settled firmly upon my face, where it remained playing for two or three seconds, and then soared away again. (167)

I bring this chapter to a close with the account of my own sittings with Mrs Wriedt. In 1912, the year of Mrs Wriedt's first visit, I had four sittings. At the first, on 31st May, Mr Stead greeted me in a loud voice, clear and unmistakable, bidding me welcome to his house. Many other very evidential things came for the other sitters,

including the etherialisation of a man who had shot himself, and who was identified by one of the sitters, but beyond a voice giving the name "William," I got nothing more on this occasion (*cf.* 290).

On Monday, 3rd June, I had the most remarkable sitting of the series. I had written for W. Wortley Baggally, Esq., one of the Council of the S.P.R., to join me, and he did so on this evening, therefore I asked permission to introduce a friend, which was granted. In order to make things more evidential he was introduced under the name Wortley, one of his Christian names. There were about seven persons present in addition to myself, my wife and Mr W. Wortley Baggally, all strangers to us. Mr Wortley sat next to Mrs Wriedt in the place of honour. After we had examined the room the light was put out, the door locked, and we sat in darkness. The musical polyphone now played, most beautifully, Schubert's *Ave Maria*, and we then sang. Very soon water was sprinkled on us and a deep and solemn voice spoke, giving us a benediction. My wife now saw a form standing near where Mr "Wortley" was. Mrs Wriedt said that there was a man with a beard near him. Then Mrs Wriedt said: "I get two names for you, James and William. Did you know anyone with these names?" Mr "Wortley" said he did.

Mr Baggally informed us after the sitting that James and William were *the* two names especially connected with his family which had been used for generations. He was called William and his brother was named James.

Now a George Wallace came for a Miss Wallace sitting next to me. She recognised her brother by his voice and what was told her. She wept softly for a long time afterwards. We now saw a luminous star and Mrs Wriedt said she saw a spirit who gave the name of Perrine. Mr "Wortley" said that he had known someone of that name. Other voices came to the other sitters, then a voice to my wife, giving the name "Frank Woodward." My wife

was astonished at this and asked who he was. The voice replied that she was the daughter of Frank Burnett and that he knew her when she was at —— School. I had never heard his name before and did not know my wife had attended this school.

[My wife after the sitting informed me that she knew Frank Woodward seventeen years before and had not seen him since. He was her schoolmaster at —— School. She did not know that he was dead but on writing her mother on our return home she found that he had died more than a year before the date of this sitting.] Immediately after this there began a most remarkably loud and lively whistling. It went on for some time and then Mrs Wriedt said : “ Did you know anyone who whistled like that, Mr ‘ Wortley ’ ? ” Mr Wortley at first temporised and said he would like something more evidential than the whistling, but every time he asked for speech, or something more, the whistling burst out louder than ever, and was evidently teasing him, and this became so manifest that the whole of the company present laughed heartily at the answering whistling. Then came a voice : “ Wake up, Wortley.” Mr “ Wortley ” replied that he was very much awake. The vigorous whistling now ceased, and suddenly a man’s deep voice sang, most beautifully, *Rocked in the Cradle of the Deep*. Mrs Wriedt asked whether Mr “ Wortley ” knew anyone who used to sing that song. He replied : “ Yes, a dear friend whom I knew.” The deep voice here chimed in : “ I should just think you did, old man.” Then *Auld Lang Syne* was splendidly sung by the same deep voice, and Mr “ Wortley ” said it was very appropriate.

Almost immediately afterwards a woman’s voice sang exquisitely *When Other Lips and Other Hearts*. When the song was finished the same deep voice that had rendered *Rocked in the Cradle of the Deep* and *Auld Lang Syne* cried out : “ Now do you know *her* ? ” with great emphasis on the last word.

This marvellous manifestation, which was the great feature of the evening, then ceased. Every word was distinctly heard by all present.

[The full significance of this was not apparent until my wife and I received Mr W. Wortley Baggally's explanation after the sitting, then the wonder of it all became apparent. He informed us that his father was a remarkable whistler and used to whistle in an *exactly* similar way, also that the song, *Rocked in the Cradle of the Deep*, was his father's favourite song and the one he was particularly known by. He also informed us that he recognised the identity of the lady, a very dear friend. He was deeply impressed, and told us that this was the first real personal evidence of survival that he had encountered in his twenty years of investigation. We are certain that Mr W. Wortley Baggally's identity was not known on this occasion to anyone present save ourselves, and we knew absolutely nothing of Mr Baggally's private or family affairs, or of the names and incidents connected with him which transpired at this sitting.] No sooner had this wonderful piece of evidence ceased than a voice came for my wife, giving the name of Mrs Wood. At this we were greatly surprised. She was an old parishioner of mine whom I had found dead in her chair by her fireside, on the morning of 25th September 1911.

On the table by her side there was a pot of water and a candlestick. We asked her how she died. She replied : "I began to be very drowsy, very drowsy. I could not keep my eyes open. I then drank a glass of water and I remembered no more until I woke up in heaven." This was so pathetic that all present exclaimed at it. She now conversed with my wife on very evidential and private matters known only to ourselves. I then put a test question about the tombstone over her grave. It had been most negligently allowed to lie prostrate on the ground for several months until my strong representations had secured its restoration. Thinking this would be a test, I said : "Can

you tell me something about your grave?" She replied, to my *disappointment*: "Do you mean about it caving in?" I had never heard of her grave "caving in." She immediately added: "I think it is better not to let them rest in Weston churchyard but to *cremate* them."

We could not understand this at all, but it turned out to be a splendid test, one that blows the telepathic and subliminal theories of these communications to atoms, for the information conveyed was (1) unknown to me; (2) contrary to my strong preconception, on which at that moment I was concentrating, while the reference to cremation puzzled us completely. Five days after this sitting we returned home. Immediately on alighting upon the platform we were told that my patron, the squire of the parish, was dead, and that they were going to *cremate* him, and not bury the body in the church. We heard both facts then for the first time. Next day I saw my sexton and asked him whether Mrs Wood's grave had ever caved in. He at once replied: "Yes, sir; didn't you know? I spent all one afternoon setting it right." My patron died on 6th June, this message *re* cremation being thus received three days *before* his death, of which we did not hear until the 8th.

After several other voices and a talk with the loud, cheery voice of John King, my father's name was given and the voice addressed me. He said: "Do you remember Dr Hoyle?" I replied with another question. "How did he pass over?" The answer was: "He was killed by a blow on the head." I thought this wrong at the time. The spirit then touched my wife on her chin, cheek and hand, saying: "How do you do, my daughter-in-law?" While this voice was speaking to my wife, Mrs C. Stewart, of Cupar Angus, who was present, had the voice of her son whispering in her ear. She told us that she recognised his voice and also the correctness of what he told her.

The reply of my father touching the death of Dr Hoyle was, I thought, erroneous. I had always understood that

he was drowned. He was my father's assistant. One morning, some little time after leaving my father's employ, he fell ill, and in delirium got out of his bedroom window early in the morning and ran up the deserted street until he came to the river. Here he tried to cross a dam or weir but, slipping, was precipitated down a steep slope of about fifteen feet into a pool of water, where he was drowned, so I always understood. On returning home from this sitting I went on to Lancashire, and there visited my mother, to obtain the true particulars. I said: He was drowned, was he not? She replied: "No; he had a great wound in his head, didn't you know? He hit his head against an iron rod or spike as he fell down the slope of the dam."

I was entirely ignorant of this, and had been all my life thinking that his death was due to drowning only. [Here again the subliminal theory is completely shattered.] This was a singularly evidential sitting, and most impressive.

In 1913 I had three sittings. At the one on 16th June a voice came for my wife, saying: "It's Grannie."

My wife suggested names.

Voice. No. No.

Wife. Who, then?

Voice. Grannie Burnett!

Wife. What? Father's mother!

Voice. Yes. Yes.

Wife. Have you a message for us?

Voice. Yes. Mary is here.

Wife. Who is Mary? (Here my wife suggested several Marys.)

Voice (impatiently). No. No. No.

Wife. Can you tell us your Christian name?

No reply, but a few seconds later Mrs Wriedt said: "She says it was Catharine." This was correct.

During the evening my wife remembered that her grandmother had adopted a girl named Mary and that she had died about three years previously under rather peculiar

circumstances. On going home some weeks later my wife told this to her father, who was much impressed and informed her that the girl Mary had been buried in the same grave as Grannie Burnett. All this was unknown to me, and Mrs Wriedt could have no possible knowledge of it.

During this sitting Mrs Wriedt said that she saw a little girl, with very light hair, elevated above the floor, and that she came for us. My wife could not see her. At the sitting of 18th June, one of the sitters (who was not present on 16th June and who was an entire stranger to us), suddenly turned to my wife and said: "There is a beautiful little girl with very fair hair standing close to you. Do you see her?" My wife did not, nor did I. Returning home on 20th June we were in the long underground passage at King's Cross Station. Suddenly my wife cried out: "See the girl." The little fair-headed girl appeared to her walking just behind the porter who was carrying our luggage, and after accompanying us about fifty yards vanished when at the top of the steps and about two yards into the sunshine. On Saturday, 21st June, I was reading the newspaper in the breakfast-room alone and with the door shut. Suddenly I caught a glimpse of someone close to me stooping down behind my paper. It was so realistic that it made me start violently. I thought it was one of my children. I at once rose from my seat and looked under the table for the child. Finding no one there, I searched the small room, but save for myself there was no other mortal in it (305).

During this search the door was shut (it has no keyhole), the blinds and curtains were drawn, and I did not speak. I was just about to settle down again to the paper, under the impression that I must have been mistaken, when the door opened and my wife took a step forward into the room. Before I could utter a single word, she exclaimed: "Oh, Charles, see the little girl!" She saw her distinctly standing near me, the vision lasting for several minutes.

I now told my wife what I had seen and she questioned the little girl. The reply (heard clairaudiently) was that she had just allowed me to get a glimpse of her. On looking up my records I find that the same little girl has been seen by our servant on 26th March 1912 and, a few days after, by my wife, both in daylight; also by my daughter Marjorie on 19th March 1913, again in broad daylight. My daughter took notice of the flaxen hair, remarking that it was almost white. No details of these appearances had previously been published. All who have seen her describe her as a beautiful little girl of about six years of age. It will thus be seen that the figure seen and described by Mrs Wriedt on 16th June has been observed by at least five other persons under circumstances precluding all possibility of hallucination or fraud.

Sir William Barrett, F.R.S., late President of the Society for Psychical Research and Professor of Physics at the University of Dublin, speaking of his experience, says :

I went to Mrs Wriedt's sittings in a somewhat sceptical spirit, but I came to the conclusion that she is a genuine and remarkable psychic and has given abundant proof to others beside myself that the voices and the contents of the messages are wholly beyond the range of trickery or collusion (*The Voices*, page 126).

As Admiral Moore remarks: "If the evidence for the voices given in these pages is not sufficient to establish their genuine character, human testimony is no good for anything whatsoever," and to this I add, "either ancient or modern testimony," and with this pronouncement I think all reasonable men who are not blinded by bigotry or prejudice will agree.

XX

THE EVIDENCE OF MATERIALISATION

And Jacob was left alone and there wrestled a man with him until the breaking of the day.—GEN. xxxii. 24.

And the same hour came forth fingers of a man's hand and wrote upon the plaister of the wall.—DAN. v. 5.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.—LUKE xxiv. 30-31.

Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless; but believing.—JOHN xx. 26, 27.

And as they went to tell his disciples behold Jesus met them in the way, saying, All hail! And they came and held him by the feet, and worshipped him.—MATT. xxviii, 9.

He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.—LUKE xxiv. 41-43.

The angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands.—ACTS xii. 7.

WHAT is materialisation? In the sense in which it is used in these pages the term indicates broadly:

1. The clothing of the tenuous material spirit or spiritual body with a covering of grosser matter so constituted as to exactly simulate the form and appearance of the mortal body of the said spirit when in the earth life.

2. The production of simulacra or representations of other objects, such as garments and symbols, by the said spirits or spiritual beings.

The reader will have gathered, as we have unfolded the story of things psychic, that there are different degrees of tenuity or solidity in the varying phases of spirit manifestation. He is now about to be introduced to the crowning

wonder in a series of wonders—materialisation. The stages of manifestation of spiritual beings are as follows :—

1. The spirit body, material in nature and having substance, but of extreme tenuity and invisible to normal sight, but, when slightly overlaid or strengthened, seen by clairvoyant sight, and, when slightly increased in substance, capable of being registered by the photographic plate. This is what may be termed the normal condition of the spirit body, and represents that body in which life in the spirit world is lived and enjoyed. It is intangible to human beings owing to its extreme tenuity, but is objective and material.

2. The etherialisation. This is a further advance in comparative solidity or substance, and this slight advance along the road to complete materialisation renders the spirit body visible to *normal* human sight, so that it can be seen by several persons at the same time. The difference between this etherialised spirit body and the normal spirit body may be compared to the difference between water vapour or steam uncondensed and invisible, close to the kettle spout, and condensed and visible, white and cloud-like, some distance away.

3. Partial materialisation. This includes :

(a) Materialisation, so as to be solid and tangible, of a part of the spirit body, as, for instance, a hand. These materialisations of hands are often mentioned in Scripture (Ezekiel viii. 3 ; Daniel v. 5).

(b) Imperfect materialisations of the spirit body due to lack of power.

4. Complete materialisations. These are perfect materialisations of the spirit body which comports itself exactly as a normal human being, and is able to walk, talk, and eat food. The scornful and incredulous among the orthodox, who laugh at the mere notion of such a thing, are referred to Luke xxiv. 30-43. These varying forms of manifestation of the spirit, or spiritual body, represent the different

degrees of materiality assumed. Now no one can experience this or any other form of psychic manifestation unless he is himself, either consciously or unconsciously, and to a greater or less degree, the possessor of that constitutional attunement, or nature, termed psychic, or is near, or in the presence of, such a person. One cannot have psychic manifestations or communications without the means of such communication or manifestation, just as in civil life one cannot phone or wire unless a telephone or telegraph is available. This presence of a psychic, a seer, a prophet, an apostle, was as necessary in Bible times as at the present day. The apostles were undoubtedly chosen largely for their psychic powers or gifts. Those who demand that they should be the subject of these manifestations independent of a psychic, or of the proper conditions, are about as logical as the savage chief who demanded the production of a photograph without the aid of plate, dark room, or camera (223).

All forms of spirit manifestation are subject to definite laws. These are part of the laws of the universe and as real as those governing the motions of the planets or the sending of a wireless message.

The natural laws of the spiritual world are only part of that great body of natural law which, until quite recently, we have been accustomed to think of as appertaining only to grosser material things. This has been entirely the result of the failure to grasp the idea that the spiritual world was part of the material universe. Psychic phenomena then are under the domain of law. These laws and conditions are, as yet, only imperfectly understood by us, but careful and patient investigation is adding to our knowledge day by day. Careful observation and experiment has enabled us to state as a fact that, in the presence of certain persons and under test conditions, other personalities previously invisible and intangible are able to manifest to us and to comport themselves as human beings,

afterwards vanishing away, and that some of these personalities are recognisable as those who have been long "dead," and have previously lived on this earth.

The whole account of the return of the Christ after his crucifixion and death stands as a proof of this,* and I shall now support that great and historic account with some others, out of very many obtained in our own times.

I come first to the experiences and careful observations and experiments of Sir William Crookes, one of the leading physicists of the day, and of this or any other country, and author of several discoveries of the first importance. At the present moment he is retained by the British Government as one of its chief advisers in physics.

To him in 1873 came the wonderful young psychic Florence Cook, when she was a mere slip of a girl of about sixteen, in order that he might investigate the materialisations which were being frequently seen in her presence. She placed herself entirely at his disposal, staying at times at his house, under the surveillance of Lady Crookes, and the experiments were carried out in his laboratory in the presence of Sir William, the members of his family, and of several scientific friends, with all the thoroughness and precautions that might be expected from a trained physicist of his standing. The results are set forth in his communications to the psychic journals of the time and also were published in book form.

Before describing what took place it will be necessary to

* In vain do objectors quote Christ's statement: "A spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). Only those conversant with the phenomena of materialisation can understand these words. The Greek word, "Pneuma," in this passage, means originally "wind," "air in motion," "breath," and then "discarnate spirit." It is quite true that a "discarnate spirit" has not grossly material flesh and bones, as Christ said; *but a materialised spirit has*, and Christ at that moment *was fully materialised*. He thus emphasises the distinction between the two conditions of (1) the discarnate spiritual body (1 Cor. xv. 44), (2) the materialised spiritual body, in which he was then manifesting.

explain that, for some time previous, a form giving the name of Katie King and possessing all the attributes of a living human being, had manifested through Florence Cook, as testified to by many witnesses. Sir William divided his laboratory into two parts by a curtain, one part serving as the cabinet for the manifestation, and there; under test conditions, with the absolute certainty that no other mortal personality save Florence Cook was in the cabinet, made the following, among many other similar observations. He says :

Katie then said that she thought she could show herself at the same time as Miss Cook. . . . I entered the room carefully. . . . By the light of my lamp I saw the young girl (Florence Cook) clad in black velvet, as she was at the beginning of the sitting, and having all the appearance of being completely insensible. She did not stir when I held the lamp close to her face, but continued to breathe peacefully. Raising the lamp I looked around, and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself that I was looking at the veritable Katie. Three separate times did I examine Miss Cook crouching before me to be sure that the hand I held was that of a living woman, and three times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt of her objective reality.

Of another occasion he writes : (Cf. John xx. 19)

Katie never appeared to greater perfection. For *two hours* she talked and walked about the room conversing familiarly with those present. On several occasions she look my arm, and the impression given was that it was a living woman.

Over forty photographs were taken with five different cameras from whole-plate downwards, and with a stereoscopic camera I have seen one of the photos showing Sir William and Katie King standing side by side, and also

several large photos of Katie King taken on another occasion by Mr William Harrison, in the presence of Dr Gully, father of the late Speaker of the House of Commons.

As I have previously remarked, Florence Cook at this time was a mere girl. The personality known as Katie King was *much taller* and bigger, and apparently about twenty-four years of age. The spirit figure and Florence Cook were photographed side by side showing the difference of height and appearance.

Sir William goes on to say in his account :

I desire to make known a few differences which I have observed between Miss Cook and Katie. Katie's height is variable in my house. I have seen her more than six inches taller than Miss Cook. Yesterday evening, with her feet bare and flat on the ground, she was four and a half inches taller than Miss Cook. Last night Katie had her neck uncovered. The skin was perfectly smooth to the touch and sight, while Miss Cook has a scar on the neck which is distinctly visible and is rough to the touch. Katie's ears are not pierced, while those of Miss Cook ordinarily carry earrings. The tint of Katie's skin is almost white, that of Miss Cook rather brownish. I have recently had such good views of Katie when she was illuminated by the electric light that I am able to add several other differences. I have absolute certainty that Miss Cook and Katie are two distinct beings. Several little marks found on Miss Cook's face are not found on that of Katie. The hair of Miss Cook is brown, so dark as to be almost black, while that of Katie, which is before my eyes as I write and which she allowed me to cut from the midst of her luxuriant tresses after having traced it down to the scalp with my own fingers and making sure that it grew there, is a rich golden auburn.

Katie's pulse beat regularly at 75. Miss Cook's reached 90. On applying my ear to Katie's chest, I could hear a heart beating inside, and the pulsations were more regular than those of Miss Cook.

Katie and Florence Cook were often seen *together* by many witnesses. Sir William, on this point, says :

Frequently I have raised the curtain, and then it has not been rare for seven or eight persons, who were in the laboratory, to see Katie and Miss Cook at the same time under the full glare of the electric light.

As Sir William made these tests in his own house, to which Miss Cook *was not allowed to bring a companion*, it will be perceived that her employment of a confederate was utterly out of the question, while the sight of the two personalities *at the same time*, one clad in black velvet and the other in white robes, together with their differences in height, colour of hair, etc., etc., completely disposes of the foolish statements of ignorant men, that Katie was impersonated by Miss Cook. As well might one say that Christ, when he manifested in the upper room, was impersonated by St John.

This wonderful materialisation of Katie King continued at intervals for several years, and was observed by many gentlemen of position and standing, among whom were Mr William Harrison, editor, Mr Benjamin Coleman, Mr Luxmore, Dr Sexton, Dr Gully, Prince Sayn Wittgenstein, Florence Marryat, daughter of Captain Marryat, and many others.

The testimony of the latter, Florence Marryat, supports that of Sir William in a remarkable degree. This lady, a woman of strong personality, a distinguished writer, and a person of great acumen and powers of observation, has given some of the most remarkable testimony to human survival extant.

The following is taken from her notable work, *There is No Death*,* page 141 :—

I have seen Florrie Cook's dark curls nailed to the floor in view of the sitters, whilst Katie walked about, and moreover,

* *There is No Death*, by Florence Marryat. Rider & Son, Paternoster Row.

I have seen both Katie and Florrie together on several occasions, so I have no doubt that they are two separate creatures. *Sometimes* Katie resembled Florence Cook in features ; at others she was totally different. One evening Katie walked out and perched herself on my knee. I could feel that she was much plumper and heavier than Miss Cook, but on this occasion she resembled her in features, and I told her so. Katie did not seem to consider this a compliment, and said : " I know I am. I can't help it, but I was much prettier than that in earth life. You shall see, some day. You shall see." After she had retired that evening she put her head out at the curtain and said : " I want to see Mrs Ross-Church [Florence Marryat]." I rose and went to her, and she pulled me inside the curtain, which I found was so thin that the gas from the other room made everything inside quite visible. Katie pulled my dress impatiently and said : " Sit down on the ground," which I did. She then sat in my lap. Florence Cook meanwhile was lying on the floor in a deep trance. Katie seemed very anxious I should ascertain that it was Florrie.

" Touch her," she said : " take her hand, pull her curls. Do you see that it is Florrie lying there ? " When I assured her that I was quite satisfied there was no doubt of it, the spirit said : " Then look round this way and see what I was like in earth life." I turned to the form in my arms, and what was my amazement to see a woman, fair as the day, with large grey or blue eyes, a white skin and a profusion of golden red hair. Katie enjoyed my surprise, and then asked : " Am I not prettier than Florrie now ? " She then gave me a lock of her own hair and a lock of Florence Cook's. Florrie's is almost black, soft and silky ; Katie's a coarse golden red.

On another very warm evening I felt perspiration on her arm and I asked her if, for the time being, she had the veins, nerves and secretions of a human being, and had a heart and lungs. Her answer was : " I have everything that Florrie has." On that occasion she said : " You can see I am a woman," which indeed she was, and a most beautifully made woman too, and I examined her well whilst Miss Cook lay beside us on the floor. Instead of dismissing me this time Katie told me to sit down by Miss Cook with a box of matches, and said I was to strike a light as soon as she gave three knocks, as Miss Cook would need my assistance. As she spoke thus she rapped three times on the floor. I struck the match almost simultane-

ously with the signal, but as it flared up Katie was gone like a flash of lightning, and Miss Cook, as Katie had predicted, awoke with a burst of frightened tears and had to be soothed into tranquillity again.

But the most remarkable evidence for the *identity* of a returning spirit on record is given by Florence Marryat on pages 73-86 of her book, *There is No Death*, from which I make the following extracts :—

The same year that John Powles died, 1860, I passed through the greatest trouble of my life. It is quite unnecessary to my narrative to relate what that trouble was, nor how it affected me, but I suffered terribly both in mind and body, and it was chiefly for this reason that the medical men advised my return to England, which I reached on the 14th of December, and on the 30th of the same month a daughter was born to me, who survived her birth for only ten days. The child was born with a most peculiar blemish, which it is necessary for the purpose of my argument to describe. On the left side of the upper lip was a mark as though a semicircular piece of flesh had been cut out by a bullet-mould, which exposed part of the gum. The swallow also had been submerged in the gullet, so that she had for the short period of her earthly existence to be fed by artificial means, and the jaw itself had been so twisted that could she have lived to cut her teeth, the double ones would have been in front. This blemish was considered to be of so remarkable a type that Dr Frederick Butler of Winchester, who attended me, invited several other medical men, from Southampton and other places, to examine the infant with him, and they all agreed that *a similar case had never come under their notice before*. This is a very important factor in my narrative. I was closely catechised as to whether I had suffered any physical or mental shock that should account for the injury to my child, and it was decided that the trouble I had experienced was sufficient to produce it. The case, under feigned names, was fully reported in *The Lancet* as something quite out of the common way. My little child, who was baptized by the name of "Florence," lingered until the 10th of January 1861, and then passed quietly away, and when my first natural disappointment was

over I ceased to think of her except as of something which "might have been," but never would be again. In this world of misery, the loss of an infant is soon swallowed up in more active trouble. Still I never quite forgot my poor baby, perhaps because at that time she was happily the "one dead lamb" of my little flock. In recounting the events of my first sitting with Mrs Holmes I have mentioned how a young girl much muffled up about the mouth and chin appeared, and intimated that she came for me, although I could not recognise her. I was so ignorant of the life beyond the grave at that period that it never struck me that the baby who had left me at ten days old had been growing since our separation, until she had reached the age of ten years. I could not interpret Longfellow (whom I consider one of the sublimest spiritualists of the age) as I can now.

Day after day we think what she is doing,
 In those bright realms of air :
 Year after year, her tender steps pursuing,
 Behold her grown more fair.

Not as a child shall we again behold her :
 For when, with rapture wild,
 In our embraces we again enfold her,
 She will not be a child ;
 But a fair maiden in her father's mansion,
 Clothed with celestial grace.
 And beautiful with all the soul's expansion,
 Shall we behold her face !

The first sitting made such an impression on my mind that two nights afterwards I again presented myself (this time alone) at Mrs Holmes' rooms to attend another. The first spirit face to appear was that of the same little girl I had seen before. Mrs Holmes was positive the spirit came for me. She told me she had been trying to communicate with her since the previous sitting. "I know she is nearly connected with you," she said "Have you never lost a relation of her age?" "*Never!*" I replied; and at that declaration the little spirit moved away sorrowfully as before.

A few weeks after I received an invitation from Mr Henry Dunphy (the gentleman who had introduced me to Mrs Holmes)

to attend a private sitting, given at his own house in Upper Gloucester Place, by the well-known psychic, Florence Cook. The double drawing-rooms were divided by velvet curtains, behind which Miss Cook was seated in an arm-chair, the curtains being pinned together half-way up, leaving a large aperture in the shape of a V. Being a complete stranger to Miss Cook, I was surprised to hear a voice direct that *I* should stand by the curtains and hold the lower parts together whilst the forms appeared above, and necessarily from my position I could hear every word that passed between Miss Cook and the voice. The first face that showed itself was that of a man unknown to me; then ensued a kind of frightened colloquy between the psychic and her control. "Take it away. Go away! I don't like you. Don't touch me—you frighten me! Go away!" I heard Miss Cook exclaim, and then the voice interposed itself: "Don't be silly, Florrie. Don't be unkind. It won't hurt you," etc., and immediately afterwards the same little girl I had seen at Mrs Holmes' rose to view at the aperture of the curtains, muffled up as before, but smiling with her eyes at me. I directed the attention of the company to her, calling her again my "little nun." I was surprised, however, at the evident distaste Miss Cook had displayed towards the spirit, and when the sitting was concluded and she had regained her normal condition, I asked her if she could recall the faces she saw under trance. "Sometimes," she replied. I told her of the "little nun," and demanded the reason of her apparent dread of her. "I can hardly tell you," said Miss Cook; "I don't know anything about her. She is quite a stranger to me, but her face is not fully developed, I think. There is *something wrong about her mouth*. She frightens me."

This remark, though made with the utmost carelessness, set me thinking, and after I had returned home I wrote to Miss Cook, asking her to inquire *who* the little spirit was.

She replied as follows:—

DEAR MRS ROSS-CHURCH,—I have asked "Katie King," but she cannot tell me anything further about the spirit that came through me the other evening than that she is a young girl closely connected with yourself.

I was not, however, yet convinced of the spirit's identity, although "John Powles" constantly assured me that it *was*

my child. I tried hard to communicate with her at home, but without success. I find in the memoranda I kept of our private sittings at that period several messages from "Powles" referring to "Florence." In one he says: "Your child's want of power to communicate with you is not because she is too pure but because she is too weak. She will speak to you some day. She is *not* in heaven." This last assertion, knowing so little as I did of a future state, both puzzled and grieved me. I could not believe that an innocent infant was not in the Beatific Presence—yet I could not understand what motive my friend could have in leading me astray. I had yet to learn that a spirit may have a training to undergo, even though it has never committed a mortal sin.

She goes on to say:

During the next twelve months I attended numerous sittings with various psychics, and my spirit child (as she called herself) never failed to manifest. Through some she touched me with an infant's hand that I might recognise it as hers, or laid her mouth against mine that *I might feel the deformity upon her lips*; through others, spoke, or showed her face. Once at a sitting with Mr Charles Williams, after my dress and that of my neighbour, Lady Archibald Campbell, had been pulled several times to attract our attention, the darkness opened before us, and there stood my child smiling like a happy dream, her fair hair waving about her temples and her blue eyes fixed on me. Lady Archibald Campbell saw her as plainly as I did.

But the great climax that was to prove beyond all question the personal identity of the spirit who communicated with me, with the body I had brought into the world, was yet to come. Mr William Harrison (who had never received a personal proof of the return of his own friends, or relations) wrote me word that he had received a message from his lately deceased friend Mrs S——, to the effect that if he would sit with the medium, Florence Cook, and one or two harmonious companions, she would do her best to appear to him in her earthly likeness and afford him the test he had so long sought after. Mr Harrison asked me, therefore, if I would join him and Miss Kidlingbury in holding a sitting with Miss Cook, to which I agreed, and we met for that purpose. It was a very small room, about 8 feet

by 16 feet, was uncarpeted and contained no furniture, so we carried in three cane-bottomed chairs for our accommodation. Across one corner of the room, about four feet from the door, we nailed an old black shawl, and placed a cushion behind it for Miss Cook to lean her head against. Miss Florence Cook, who is a brunette, of a small, slight figure, with dark eyes and hair which she wore in a profusion of curls, was dressed in a high grey merino, ornamented with crimson ribbons. She informed me previous to sitting that she had become restless during her trances lately, and in the habit of walking out amongst the circle, and she asked me to scold her well should such a thing occur, and order her to go back into the cabinet, and I promised her I would do so. After Florence Cook had sat down on the floor, behind the black shawl (which left her grey merino skirt exposed), and laid her head against the cushion, we lowered the gas a little, and took our seats on the three cane chairs. The psychic appeared very uneasy at first. In a few minutes, however, there was a tremulous movement of the black shawl, and a large white hand was several times thrust into view and withdrawn again. I had never seen Mrs S—— (for whom we were expressly sitting) in this life, and could not, therefore, recognise the hand; but we all remarked how large and white it was. In another minute the shawl was lifted up, and a female figure crawled on its hands and knees from behind it, and then stood up and regarded us. It was impossible, in the dim light and at the distance she stood from us, to identify the features, so Mr Harrison asked if she were Mrs S——. The figure shook its head. I had lost a sister a few months previously, and the thought flashed across me that it might be her. "Is it you, Emily?" I asked; but the head was still shaken to express a negative, and a similar question on the part of Miss Kidlingbury, with respect to a friend of her own, met with the same response. "Who *can* it be?" I remarked curiously to Mr Harrison.

"Mother! don't you know me?" sounded in "Florence's" whispering voice. I started up to approach her, exclaiming, "O! my darling child! I never thought I should meet you here!" But she said, "Go back to your chair, and I will come to you!" I reseated myself, and "Florence" crossed the room and sat down *on my lap*. She was more unclothed on that occasion than any materialised spirit I have ever seen. She wore nothing on her head, only her hair, of

which she appears to have an immense quantity, fell down her back and covered her shoulders. Her arms were bare and her feet and part of her legs, and the dress she wore had no shape or style, but seemed like so many yards of soft thick muslin, wound round her body from the bosom to below the knees. She was heavy and had well-covered limbs. This sitting took place at a period when "Florence" must have been about seventeen years old (53, 337).

"Florence, my darling," I said, "is this *really* you?" "Turn up the gas," she answered, "and look at my mouth." Mr Harrison did as she desired, and we all saw distinctly *that peculiar defect on the lip* with which she was born—a defect, be it remembered, which some of the most experienced members of the profession had affirmed to be "*so rare as never to have fallen under their notice before.*" She also opened her mouth that we might see she had no gullet. I promised at the commencement of my book to confine myself to facts, and leave the deduction to be drawn from them to my readers, so I will not interrupt my narrative to make any remarks upon this incontrovertible proof of identity. I know it struck me dumb, and melted me into tears. At this juncture Miss Cook, who had been moaning and moving about a good deal behind the black shawl, suddenly exclaimed, "I can't stand this any longer," and walked out into the room. There she stood in her grey dress and crimson ribbons whilst "Florence" sat on my lap in white drapery. But only for a moment, for directly the psychic was fully in view, the spirit sprung up and darted behind the curtain. Recalling Miss Cook's injunctions to me, I scolded her heartily for leaving her seat, until she crept back, whimpering, to her former position. The shawl had scarcely closed behind her before "Florence" reappeared and clung to me, saying, "Don't let her do that again. She frightens me so." She was actually trembling all over. "Why, Florence," I replied, "do you mean to tell me you are frightened of Miss Cook? In this world it is we poor mortals who are frightened of the spirits." "I am afraid she will send me away, mother," she whispered. However, Miss Cook did not disturb us again, and "Florence" stayed with us for some time longer. She clasped her arms round my neck, and laid her head upon my bosom, and kissed me dozens of times. She took my hand and spread it out, and said she felt sure I should recognise her hand when she thrust it outside the curtain, because it was so much

like my own. I was suffering much trouble at that time, and "Florence" told me the reason God had permitted her to show herself to me in her earthly deformity was so that I might be sure that she was herself. "Sometimes you doubt, mother," she said, "and think your eyes and ears have misled you; but after this you must never doubt again. Don't fancy I am like this in the spirit land. The blemish left me long ago. But I put it on to-night to make you certain. Don't fret, dear mother. Remember *I* am always near you. No one can take *me* away. Your earthly children may grow up and go out into the world and leave you, but you will always have your spirit child close to you." I did not, and cannot, calculate for how long "Florence" remained visible on that occasion. Mr Harrison told me afterwards that she had remained for nearly twenty minutes. But her undoubted presence was such a stupendous fact to me that I could only think that *she was there*—that I actually held in my arms the tiny infant I had laid with my own hands in her coffin—that she was no more dead than I was myself, but had grown to be a woman. So I sat, with my arms tight round her, and my heart beating against hers, until the power decreased, and "Florence" was compelled to give me a last kiss and leave me stupefied and bewildered. I have seen and heard "Florence" on numerous occasions since the one I have narrated, but not with the mark upon her mouth, which she assures me will never trouble either of us again. I could fill pages with accounts of her pretty, caressing ways and her affectionate and sometimes solemn messages; but I have told as much of her story as will interest the general reader. It has been wonderful to me to mark how her ways and mode of communication have changed with the passing years. It was a simple child who did not know how to express itself that appeared to me in 1873. It is a woman full of counsel and tender warning that comes to me in 1890. But yet she is only nineteen. When she reached that age, "Florence" told me she should never grow any older in years or appearance, and that she had reached the climax of womanly perfection in the spirit world. Only to-night—the night before Christmas Day—as I write her story, she comes to me and says, "Mother! you must not give way to sad thoughts. The Past is past. Let it be buried in the blessings that remain to you."

After these experiences in England but *before* the publication of her book, *There is No Death*, Florence Marryat visited America in October, 1884. During the course of this visit she sat with several psychics, taking great care not to allow her identity to be known until she had obtained the evidence she required. Of the first sitting with Mr M. A. Williams, she writes (page 211) :

The conductor of the sitting spoke to me. "I am not aware of your name," he said. I thought, "No, my friend, and you won't be aware of it just yet either!" The conductor addressed me again. "Here is a spirit who says she has come for a lady named Florence who has just crossed the sea. Do you answer to the description?" I was about to say, "Yes," when the curtains parted and my daughter Florence ran across the room and fell into my arms. "Mother," she exclaimed, "I said I would come and look after you, didn't I?"

I looked at her. She was exactly the same as when she came to me in England, the same luxuriant brown hair, and features, and figure as I had seen through the different psychics. Florence Cook, Arthur Coleman, Charles Williams and William Eglington stood before me in New York, thousands of miles across the sea. Florence appeared as delighted as I was, and kept kissing me and talking of what had happened. Presently she said, "There is another friend of yours here, mother. I'll go and fetch him." She was going back when the conductor of the sitting stopped her, saying, "You must not return this way." She immediately made a kind of curtsy and went down through the carpet. A moment afterwards she popped her head out again from the cabinet, saying, "Here's your friend."

Shortly after this Florence manifested again through the Misses Berry. On this occasion Florence Marryat gave the name Mrs Richardson to conceal her identity.

During the sitting the conductor, Mr Abrow, remarked, "There is a young girl in the cabinet who says that if her mother's name is Mrs Richardson she must have married, for the third time, since she saw her last." At this remark I

laughed, and Mr Abrow said, "Does the cap fit?" I had to acknowledge that I *had* given a false name to avoid recognition. So I recognised Florence at once in the trick she had played me, and had risen to approach the cabinet when she came *bounding* out and ran into my arms. I don't think I had ever seen her look so charming and girlish before. She looked the embodiment of sunshine. She was dressed in a low frock, which seemed manufactured of lace and muslin; her hair fell loose down her back to her knees, and her hands were full of damask-roses.* This was in December, when roses were selling at a dollar a piece in Boston; and she held perhaps twenty. Their scent was delicious, and she kept thrusting them under my nose, saying, "Smell my roses, mother. Don't you wish you had my garden?"

Her appearance created such a sensation among the sitters that I felt compelled to give them an explanation, and when I told them how I lost her as a tiny infant of ten days old, how she had returned to me through several psychics in England, and given such proof of her identity, and how I, a stranger in their country, had already seen her through Mrs Williams, Mrs Hatch and Mrs Berry, they said it was the most wonderful case they had ever heard of. And when one considers how perfect the chain is from the time when Florence came back to me as a little child, almost too weak to speak, till she could *bound* into my arms like a mortal and talk as distinctly as I did myself, I think my readers will acknowledge that hers is no common story.

It will be noted that Florence Marryat here records the vanishing of the figure through the floor. This has often been noted by other observers, as also the formation of the figures from a mere spot of light upon the floor.

In dematerialisation the drapery is generally the last to disappear. On this point Florence Marryat says, in another work of hers:

When the full form dematerialises in sight and goes down through the floor, the drapery invariably is left behind for a

* The fondness of spiritual beings for flowers has often been noticed. Flowers are peculiarly appropriate as offerings in spiritual things.

few seconds till it follows suit. I have seen it done over and over again.

It may not be out of place here to give a brief explanation of the manner in which materialisation is effected. *Exactly* how it is done we do not know in our present state of knowledge, but the materialised personalities say that the grosser matter in which they temporarily clothe themselves is drawn for the greater part from the body of the psychic, in a lesser degree from the sitters, and partly from the atmosphere. This last statement, which only a few years ago seemed incredible, is now more easily understandable, since the establishment within the last two years, as a commercial undertaking, of a process by which scores of thousands of tons of nitric acid are now manufactured *from the atmosphere*. That the body of the psychic is largely drawn upon has often been proved. Sir W. Crookes placed the psychic on a scale, when it was seen that as soon as "Katie" made her appearance, Miss Cook lost *nearly half her weight*! This weighing experiment has often been repeated by other observers, one of the latest being Dr Crawford, Lecturer in Engineering at the Belfast University, who, under test conditions, by careful weighing experiments,* found that Miss Kathleen Golligher—the remarkable young psychic—lost some fifty pounds in weight during the levitation of objects in her presence, the said levitation being a far less demand upon her psychic powers than materialisation.

Everything taken from the psychic *has to be returned* by the manifesting personalities. It will therefore be perceived how delicate the experiment is, and how *dangerous to the psychic* is any attempt to seize or otherwise maltreat the materialised form.

Should the figure be roughly seized it puts the psychic

* *The Reality of Psychic Phenomena*, by W. J. Crawford, D.Sc. Watkins.

in *the utmost peril*. All that has been taken from the psychic instantly rushes back to his, or her, body under hasty and improper conditions, the drapery disappearing last and giving the impression that the psychic is masquerading as a dressed-up figure. Ignorant spectators who have thus rushed in have published to the world that they have exposed "the fraud of materialisation." What they have exposed has been their own ignorance and lack of scientific method, not to speak of their action in harsher terms. These materialised personalities may be freely touched and handled when request is made and permission granted. On this head note the case of the Christ, who first refuses permission to touch his materialised form, "Touch me not" (John xx. 17) and then afterwards gives express permission: "Reach hither thy hand and thrust it into my side" (John xx. 27). In the first instance the materialisation was very probably being made *through Mary Magdalene herself* and her wild embrace (*Μη μου* in the Greek signifies "Do not lay hold of me") would have either injured her own self, or, through lack of power, instantly brought his manifestation to an end. It is a well-known fact that some psychics are *not* entranced during materialisation, but remain normal and see the materialised forms.

I have given this American experience of Miss Marryat as confirming that gained by her in England, and also because it is in turn fully confirmed by the experiences of two of my own friends, the late Vice-Admiral Usborne Moore and Miss Katharine Bates, in the same country.

The strongly *electrical* condition of the atmosphere over the greater part of the United States is a point greatly in favour of these manifestations in that country. Almost anywhere in the middle states, for two months in the year, when the air is clear and dry, and the thermometer very low, it is possible by sliding along the carpet to light a gas jet by an electrical spark from one's finger, generated

by the friction of the feet upon the carpet. This electrical condition also prevails in the Sinaitic desert in which the Children of Israel witnessed the psychic wonders during their wanderings in the wilderness, the only difference being that in Sinai the dryness is associated with extreme heat, in the United States with extreme cold, but in each case the electrical conditions *are extremely favourable to psychic phenomena* and this was undoubtedly a powerful factor in the manifestations to the Israelites. A year or two ago (*Light*, 2nd January 1917) I drew attention to this and afterwards suggested the building of a laboratory or room with a suitable electrical installation and means of drying the atmosphere, in order that these conditions might be imitated in this country, in the following article, published in *Light* for 8th September 1917 :—

Room sixteen feet square, preferably an interior room, on the second floor, with no outer walls, if possible, so as to be free from dampness. The walls, ceiling and floor to be covered with some good insulating material. A false floor to be fitted supported on glass insulators, accessible so as to be kept free from dust and not touching the sides of the room, so that all the persons in the room will be electrically insulated, as on an insulating stool. The electrical plant to consist of a powerful static electrical machine, having plates three feet in diameter, the positive or negative conductors being capable of being connected with the insulated floor, which had better be free from carpet, the alternate conductor being connected with the earth through the water mains, or in some other effective way. This static machine to be worked, as required, by a small motor run from the electric light supply. A powerful high-frequency apparatus might also be supplied for alternative use.

The electrical conditions produced by the static machine would have a powerfully bracing effect, both on the sitters and the psychic, and would tend to lessen the fatigue sometimes consequent on a sitting under ordinary conditions.

The room to be warmed by hot-water pipes capable of regulation by a valve, and to be kept free from dust and closed during the time it is not in use, and to have suitable trays of

calcium chloride placed on shelves to keep the air absolutely dry. During the progress of a sitting the door to be locked and ventilation accomplished by means of a small exhaust fan near the ceiling drawing out a regulated amount of air, the intake being close to the floor, on the opposite side of the room, the incoming air passing over trays or through tubes containing calcium chloride, so as to enter the room absolutely dry.

Trays of calcium chloride to be in the room during the sitting to absorb any moisture given off by the breath of the sitters. The calcium chloride might be mingled with asbestos fibre, as used by the Platinotype Company, so as to be easily handled, and easily dried in the trays over a gas ring in a draught cupboard, or before an open firegrate, or the whole of the trays could be baked dry in an ordinary oven.

In this way an absolutely dry electrical atmosphere could be obtained which should be quite equal to, or even surpass, that obtained in the United States or the Sinaitic desert, and the process of materialisation be as easily accomplished here as in either of the localities named. This design which I bring forward embodies the first attempt to provide conditions identical with those which obtain in more favoured lands.

These electrical conditions explain why psychic phenomena in the United States are usually more abundant and more easily obtained than in the damp atmosphere of this country.

Another point to be remembered and noted by readers is that psychics of *first-class* power, especially materialising psychics, are few and far between. They cannot be met with in every hamlet.

It was the same in Bible times. There were not many prophets of the calibre of Moses and Elias, not many apostles like Peter, John, and Paul.

Besides the natural rarity of those gifted men and women whom we term psychics, both the *Church* and the *State* have done their best to *exterminate* them. In days gone by, by faggot, axe, rope and sword; in more modern times by imprisonment, social ostracism and ridicule. The

marvel is that there are any left available, that the breed has not been destroyed, and the spiritual gifts stamped out.

As the law of this country now stands, if Christ came back to-day and re-enacted the materialisation scene upon the Mount he would be liable to imprisonment as a rogue and a vagabond. In vain would he plead that his mission was divine. It would avail him naught, for the law has no cognisance of the spirit world. The barbarous laws under which psychics are now prosecuted, *without the smallest attempt being made to ascertain whether they possess genuine supernormal gifts*, might have been drawn up by men whose ancestors counted heads with one hand and thumbscrewed a Jew with the other.

Under present conditions it will, therefore, be realised that materialising psychics are "rara aves," and will continue to be so until the psychic gifts are encouraged and prized as they should be.

As I have before remarked, the evidence for survival and for the existence of the spirit world and its inhabitants is *cumulative*.

Not only do men of science testify, but "all sorts and conditions of men"—doctors, lawyers, clergymen, engineers, bankers, merchants, mathematicians, authors, and many others—both men and women—in every walk of life add their testimony until it becomes overwhelming. This testimony also confirms the truth of the central incident of historic Christianity.

My friend the late Vice-Admiral Usborne Moore served his country in many capacities, but it is doubtful whether he ever did greater service to mankind than when he undertook his laborious researches in the matter of human survival.

Long training in navigation, exploration and charting, in which work he was officially engaged for many years, had made him a trained observer, quick to mark details and record events. On his retirement from active service

he spent much time and money in a *thorough*, patient and painstaking investigation of these phenomena, in the course of which he visited the United States three times and spent a considerable period there. The result is carefully set forth in a work of over 500 pages, *Glimpses of the Next State*,* a book of the deepest interest, which should be read by everyone interested in this great question. He had remarkable experiences, both of materialisation phenomena and of *recognition* of the manifesting personalities.

From being an agnostic in belief he became, as the result of this investigation, a convinced believer in the being of God, the existence of the spirit world, and in human survival after death.

Speaking of materialisations he experienced in the United States, in the house of Mr J. B. Johnson of Toledo, He says :

Before undertaking the investigation of the Johnsons I conferred with Mr H. T. Yaryan, Chief of the Secret Police. Mr Yaryan is a detective of great skill, and the last man in America to allow himself to be bamboozled. The Johnsons have given sittings at his house. He has watched them carefully for years and assured me that they were genuine. After sitting with them several times I am sure that he is right.

The following are extracts from the accounts :—

6th January 1909.—Mr Z. and I examined the cabinet and took our seats four feet from it. The light was sufficient to read the time by a white-faced watch.

Within two minutes the figure of a woman dressed in a white robe, with a girdle round her waist, sprang up from the floor, holding out her hands in my direction. I got up and went close to Johnson. From her build I was able to guess who the woman was. She tried to speak, but I could only catch Al (probably Aldin, the name of the Admiral's brother), but she dematerialised into the carpet before I could distinguish her features (I Samuel xxviii. 13).

* *Glimpses of the Next State*, by Vice-Admiral Usborne Moore. Watts & Co., Fleet Street.

Not long after two strong forms emerged. I was almost touching Johnson, who was entranced. On my right stood a woman tall as Johnson, wearing a white robe, a bright silver band on her forehead, and bracelets and jewels on her arms. Johnson afterwards stood up close alongside the two big spirit forms, the three close together were impressive. On this occasion fifteen or sixteen spirit forms emerged. One was a nun with very spirituelle countenance, and wore a bright silver cross about four inches long. Each sitter was visited by at least two departed friends, *who were recognised*.

16th January 1909.—Snowing heavily. About twenty-five spirit personalities manifested, but I only saw the faces of two clearly enough to recognise them. These were Viola and Edna the nun. Viola is a very lively girl of eighteen or nineteen, with long streaming hair. I saw several forms dematerialise, one did it deliberately to show how it was done, and one dematerialised from the feet upwards. One of the prettiest sights was to see a little Indian girl called Oviola skip out into the circle of sitters.

Iola (Admiral Moore's relative.—C. L. T.) brought my father and mother. I went to the entrance of the cabinet and saw two forms together, which I soon discovered were my parents, and the form of Iola behind them.

29th January 1909.—In less than five minutes Iola rose slowly out of the floor in front of me. My father and mother materialised. In these there was no possibility of mistake. My father had a nose like the Iron Duke and I saw him in a good light, three feet outside the cabinet, and his *prominent feature was clearly distinguishable*.

The poor little waif "Kitty" manifested. She was more substantial-looking than any other figure. She appeared to be almost as solid as life. Flashlight photographs have been taken of her. I have one in my possession, and can affirm that it is the same child I saw. So natural and human is this picture that I at first thought it to be a fraud. Having seen the form I no longer have any doubt of its genuineness.

30th January 1909.—At this sitting the Admiral records that "the musical-box was suspended in the air and moved round over our heads playing a tune" (*vide* pages 272, 325).

1st February 1909.—Nineteen separate spirit forms manifested, some reappeared twice or thrice. Including repetitions, ten were for me. Iola came first. I saw her profile plainly. Her height and figure were correct, and the face a good likeness. She talked with me in whispers. During this sitting I saw several spirits dematerialise. Some descended into the floor slowly. It was possible to follow their heads with the eye until the shoulders were level with the carpet.

One old relative appeared to me whom I recognised. I kissed her as I would when she was in earth life and she returned it.

In one case I touched a face, the temperature was normal and the cheek soft as velvet.

10th January 1911.—My friends, Mr and Mrs Z., were fortunate in seeing a number of their relatives, and I was more than satisfied. The antics of Viola were remarkable on this occasion. She came first and showed her face to two or three members of the circle, at a distance of one or two inches from theirs, allowing me to examine her long hair. She made three or four visits. Once she stood talking outside the cabinet, and suddenly disappeared from that spot, reappearing instantly behind my chair with her hands on my shoulders, and some of her hair over my right shoulder. The distance from one place to the other was six feet, and as she wore a white dress and the light was good she could not have moved without being seen had she been a mortal [on page 220 of his book the Admiral describes how Viola came up through the floor on another occasion], while on 19th January, the next sitting, Viola again manifested and flitted about peering into our faces as she did last time. With her consent I took hold of her tresses of long hair on either side of the head with both hands and gently drew her head down to mine. The light was good enough to see the face and form clearly down to the feet.

Concerning "Viola" and "Kitty," the Admiral further says:

"Viola" and especially "Kitty" are able to assume the substance of mortality at will and to throw it off in a fraction of a second (*Glimpses*, page 330).

The most remarkable materialisation, however, that the Admiral saw was on the 10th January, when his sister Catharine manifested:

She first came out of the cabinet and gave her name and said, in low tones, "We are all here, father, mother and brother Aldin." She returned into the cabinet and in a minute or two appeared much plainer. Mrs Johnson took her out into a better light only six feet from the lamp. I moved first, Catharine behind me, and Mrs Johnson brought up the rear. We stopped when the light was good enough to read a newspaper. I faced about and found myself looking at a woman about 5 feet 4 inches in height, with extremely pretty, animated face, full of character, and rich auburn hair. We kissed each other on the mouth ; *her lips were warm and moist*. We then proceeded back to the cabinet. As the spirit was entering I brought my hand down upon her white shoulder. *My hand met with no resistance whatsoever*. I discussed this incident afterwards at Detroit (Mrs Wriedt's) with Catharine herself. I asked her why my hand went through her shoulder. She said, "I was just beginning to dematerialise."

Later my father and mother came together, and a little girl in a Scotch plaid came to Mr Z. The nun Edna arose from the carpet two feet in front of me. After stoppng two minutes she dematerialised, and soon afterwards rose from the carpet in the same place as before.

From these accounts it will be seen how completely Admiral Moore's testimony and his American experience support that of Florence Marryat.

Another of my friends, Miss Katharine Bates, a lady who, like Admiral Moore, has travelled all over the world, and has published several interesting works, gives the same testimony to the evidential nature and reality of materialisation in the dry atmosphere of the States, both in her book, *A Year in the Great Republic*, and also in her most interesting work, *Seen and Unseen*,* of which it is to be hoped that the publishers will soon produce another edition.

After speaking of a number of materialisations she witnessed with the sisters Berry (through whom Florence Marryat's daughters, Florence, Gertie and Yonnie, her brother-in-law Ed. Church, her friend John Powles, and

* *Seen and Unseen*, by E. Katharine Bates. Greening & Co.

another acquaintance, manifested), she relates how, as it was her first experience and as none of the personalities came for her, she thought it trickery. However, she was persuaded to try again, this time in New York, where she had only just arrived and where she was *an absolute stranger*. She says (*Seen and Unseen*, page 19) :

We knew nothing beforehand of the psychic. Some eight people were present in a very small room. All were perfect strangers to Miss Greenlow and me. There was no room for a cabinet, so a curtain was hung across a tiny alcove, just the ordinary "arch" found in most rooms of the kind. I went behind the curtain before the sitting began. There was barely space for us both to turn round in. The carpet on both sides was one piece. There was absolutely no room for any trap-door machinery, even if such could have been worked in the perfect silence in which we sat, within two feet of the alcove. The psychic sat among us at first. We were often sitting in absolute silence when fresh forms appeared.

I was told again and again that too much concentration of thought on the part of the sitters was deterrent. I can corroborate the assertion that too much concentration of thought upon them proves deterrent to the spirits, for on more than one occasion I heard a voice from the curtain or cabinet saying : "Do get the people's minds off us ; we can do nothing whilst they are fixed on us so intensely," as though *thought* in spirit life corresponded to some physical obstacle on the earth plane.

The first spirit to come (the daughter of an old gentleman sitting near me) intimated through him that she would like me to go up and help her to materialise the white veil which all wore, and which, though perfectly transparent, is considered a necessary shield between them and the earth's influences, on the same principle, I suppose, as we put on blue spectacles to protect our eyes from the blinding rays of the sun.

She came out from the alcove, held both her hands in front of her, turning them backwards and forwards. The soft clinging material of her gown ended high up on the shoulders, so there were no sleeves to be reckoned with. I stood close to her, holding out my dress, and as she rubbed her hands to and fro a sort of white lace or net came from them like foam, and lay upon my gown which I was holding up towards her.

I touched this material and held it in my hands. It had substance but it was light as gossamer and quite unlike any stuff I ever saw in a shop. The very softest gossamer tulle that old ladies sometimes exhibit as having belonged to their grandmothers is perhaps the nearest approach to what I lifted in my hands, but even this does not accurately describe it. When long enough she took up the veil, unfolded it, and covered her head with it.*

Other spirits now appeared for other people, and conversed with them in low tones, A little child's voice came as a relief now and then. I was becoming drowsy when my attention was aroused by hearing that a very beautiful spirit with a diamond star in her forehead had appeared and asked for me, saying that she had been a friend of mine on earth.

This information was conveyed by the child's voice, but the psychic's husband looked behind the curtain and told me of the diamond star. Having no idea who the friend might be, I begged for further particulars before going to speak to her.

"She passed from earth life about five years ago and in Germany," answered the psychic's husband. This was less vague, but I would not go up until a name had been given, and I asked for this before leaving my seat. The child's voice said the spirit would give the name, and in due time it was given (Muriel, we will call it), and I had then no further excuse for refusing to speak to the spirit. I went up to the curtain and she appeared in front of it.

My friend in earth life was very pale and had exquisitely chiselled features, and the ones I now looked upon were of the same cast ; the height was also similar, and an indefinable atmosphere of refinement, purity and quiet dignity, for which she had been remarkable, all were present with this materialisation.

I did not feel frightened, but I did feel embarrassed, and naturally so, seeing how unwilling and grudging my recognition

* Spiritual beings can fashion their own raiment. In vain do objectors, among the orthodox, pour scorn upon the 'ghosts of clothes.' They merely display their own ignorance. When Christ appeared after his resurrection he was clothed. Where did he get these clothes from? They were not ordinary material garments, *for they vanished* when he did. Have these objectors any sneers for the "ghosts of the clothes" of the arisen Christ?

of her individuality had been. She seemed conscious of this, for she almost immediately mentioned her hands, holding them out for inspection and saying: "Don't you remember my hands? I was so proud of my hands!" Now, as a matter of fact, my friend was noted for her beautiful hands. Casting about for something to say to her I said: "Have you no message for your sister?" In a moment and without the slightest hesitation, she said: "Tell poor Jessie," going on with a message peculiarly appropriate to the facts of the case. The spirit spoke feebly and with difficulty (the first materialisation, *vide* page 351), "not having much strength," she told me. I asked if her father (who had died a few months previously) were with her. "Not yet," she said gently, "but I know that he has passed over." She then kissed my hand and faded away before my eyes, not returning, apparently, to the curtain (close to which I stood), but vanishing into thin air.

Miss Bates goes on to relate how ten days later she had another sitting in the evening. On this occasion

A very beautiful female spirit materialised and offered to sit on my lap, an offer I closed with at once. She was some five feet eight inches in height, and a well-developed woman. I moved my feet from the ground the moment she sat down, which was easily done as my chair was a high one. She remained for several minutes in this position, resting, of necessity, her whole weight upon me, which was about equal to that of a small kitten or a lady's muff. There was an *appreciable* weight, but I have never nursed any baby that was not far heavier. The veil this time was materialised in the usual way, my friend going up to watch the process. My spirit friend (Muriel) appeared again, and more strongly this time.

This interesting experience of Miss Bates well illustrates the different *degrees* of materialisation, the full form in this case weighing no more than a small kitten, while in the case of the materialisation of "Florence" (page 346) the figure had the full weight and solidity of a mortal. This is dependent on the amount of material withdrawn temporarily from the psychic and the sitters. It will be noted that on Muriel's second manifestation she is described as *stronger*.

This was the case with the manifestation of the Christ, and is a marked feature of spirit return.

It will be noted, however, that this figure, of a full-grown woman of five feet eight inches in height, though weighing no more than a kitten, *yet could walk and talk like a mortal.*

On the day before she left New York Miss Bates had a third experience of materialisation. She says of this :

Picking up a newspaper I cast my eye over the list of psychics.

She copied out one of the names at haphazard. Continuing, she writes :

On this occasion we were ushered into a much more imposing room. Later in the evening, the sitting being in full swing, a spirit dressed in a white "sister's" dress appeared at the door of the cabinet and Mrs Stoddart Gray (the psychic) asked if anyone could speak German. I offered to come to the rescue. The moment I went up to the cabinet the figure seemed to gain strength, and came quite out of the cabinet and said to me, in the most refined German : "Ich bin die schwester von Madame Schewitsch," mentioning the name of the foreign friend with whom I had been spending the afternoon. "Ich weisz das Sie Heute Nach mittag bei meiner schwester varen." *

She had evidently a strong, almost overwhelming, desire to make some communication to me for her sister, but the difficulty in doing so seemed equally strong. It lay beyond the question of language. I could understand perfectly her well-chosen and well-pronounced words, but some obstacle seemed to prevent her telling me, and her despairing attempt to overcome it was painful in the extreme. It seemed to be some sort of warning she wished to convey, for the words "Achtung" and "Krankheit" ("warning" and "illness") were repeated more than once.

I then asked if she could write it, and she caught eagerly at the idea. So I borrowed a pencil and some paper and placed

* I am the sister of Madame Schewitsch—I know that you spent this afternoon with my sister.

them on a small table in the middle of the room. She came quite close to the table (five gas burners were more than half turned on, so there was plenty of light), sat down and took up the pencil and almost immediately threw it down again, saying in a most unhappy and despairing voice: "Nein! nein! Ich kann es selbst nicht schreiben" * *and vanished before my very eyes* as she rose from the table (*cf.* Luke xxiv. 31).

Three or four months later, while travelling in California, I heard that Madame Schewitsch had had a long and severe illness from which it was feared she would never recover. About twenty minutes after the "sister" had thus disappeared a figure in white came forward very swiftly, saying: "*For you,*" pointing towards me.

I went up, recognising who it was, but determined to give no sign of this fact. The spirit looked at me with surprise. As I remained silent she whispered: "Don't you know me?" I asked her for her name. "*Why, I am Muriel,*" came the instant answer. On this third appearance my spirit friend asked me to kiss her. I confess that I complied with some amount of trepidation, which proved quite unnecessary.

There was nothing the least repulsive in the touch, but an indescribable atmosphere of freshness and purity which always surrounded this friend was very apparent. Another little point is that I had forgotten my friend's love of violets (she always wore them when possible) until I smelt them distinctly whilst speaking to her. It must also be remembered that until the day of the sitting I had never dreamed of going to Mrs Gray's, nor even heard her name. I picked it out of a newspaper by chance—amongst at least thirty others.

Miss Bates describes in these most interesting accounts how the materialised figure was unable to write the message, but other observers have seen the materialised form write. This is recorded by Florence Marryat as happening on 21st May 1874 (*There is No Death*, page 144) when Katie King wrote a farewell message for her, also by Alfred Smedley, the engineer (whose testimony I give immediately following that of Miss Bates). He says (*Reminiscences*, page 100):

* No! No! I cannot even write it.

She seemed to be melting away. I exclaimed : " See, the form is dematerialising." Having decreased about two feet in height and proportionately in breadth, the process stopped, and gradually the form rose again to its former proportions. I offered her my hand, which she took. I then asked if she would write a few lines when, taking paper and pencil from me, she bent over the table and wrote a few lines, signing them with her name.

Sir William Crookes also testifies as follows :—

A luminous hand came from the upper part of the room, and after hovering near me for a few seconds took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down and then rose up over our heads, gradually fading into the darkness.

The similar coming down and rising up of a materialised figure, who allowed himself to be handled, and conversed with the party for a considerable time, is described by Mr Smedley, whose further experiences are here described.

He writes (*Reminiscences*, pages 45-47) :

After singing a couple of hymns, a slightly illuminated cloud was observed in the corner near the ceiling. It floated towards the centre of the room, grew brighter and the upper part of a man appeared in it, which hovered close over the centre of the table and remained superimposed, *there being no visible or tangible lower parts of his body*. He held a strange light in his hand (*cf.* 280), which grew so bright as to make the room light enough to read a newspaper. (There was no chandelier in this room.) He greeted us with " Good-evening." He had a fine deep bass voice, dark eyes, fine head of hair and full long beard. He allowed us to examine his lamp. His fingers felt as natural as mine. After answering a number of questions he bade us good-evening and floated up over our heads back to where he had first appeared, his marvellous lamp growing dimmer, until both disappeared." (*Cf.* Acts i. 9, 10 ; and pages 115, 279.)

Christ's *dematerialisation* at the Ascension undoubtedly showed exactly the same phenomena as here noted, and as

seen by us on 19th December 1907 (page 279). The cloud mentioned in Acts i. 9 was not a cloud in the sky as commonly supposed, but a cloud of brightness (the word used is *νεφέλη*, a white cloud or vapour, as distinguished from *μελania*, a black cloud). "A cloud received him out of their sight" means not that he disappeared in the clouds but that his form ascended, and resolved itself into a cloud and so disappeared, probably at no great height above the ground. The Ascension probably occurred in the subdued light of evening or early morning. (116)

Writing by the materialised form is termed "direct writing" as distinguished from "automatic writing."*

* In automatic writing, as distinguished from direct, the pencil is held directly by the psychic and the hand writes involuntarily, controlled by some external spirit influence. The same thing takes place with the planchette.

In these cases the contents of the messages have to be looked to for proof of independent and external spirit agency. That this automatic writing takes place has been abundantly proved in the past, and I myself have had absolute evidence of it. On 5th December 1917 my wife said, on awakening in the morning, that she had dreamed that if we sat with a planchette we should get results. As we had tried the experiment on several occasions during past years, *but without success*. I made light of it. However, later in the day she again suggested a trial. We therefore sat to the planchette. Almost immediately it began to move, strongly and vigorously. I now asked my wife to take her hands off the planchette, while I kept mine on. Under these circumstances I could get no movement whatsoever, the little board remaining absolutely inert under my fingers. My wife now held her hand above my hand, but distant from my hand about two inches, and *not touching* either my hand or the planchette. Instantly the planchette began to move vigorously and was soon sweeping round in large ovals, dragging my hands with it.

It now wrote my mother's name, Mary Tweedale, and answered questions by writing "Yes" and "No." As soon as my wife's hand was withdrawn the motion ceased, but the moment her hand was held above mine, but *not touching it*, it was just like switching on the current to an electro motor, and the planchette promptly raced away with my hands, the drag or pull being very evident. Exactly the same thing happened when my daughters tried the experiment, the holding of their mother's hand above theirs being the signal for the movement of the instrument. This experience was a convincing one.

One is reminded of the passage in the Book of Daniel (v. 5) : " And the same hour came forth fingers of a man's hand and wrote over against the candlestick on the plaister of the wall of the King's palace."

The ancient and modern instances are of identically the same nature.

This testimony of Miss Bates strongly corroborates that of the two previous witnesses. Although the climatic conditions in this country are vastly inferior for this purpose to those in the United States still many fine full-form materialisations have been witnessed here, notably through Madame D'Esperance, Mrs Mellon, Miss C. E. Wood, Cecil Husk, Eglington and others.

Mr Alfred Smedley, the proprietor of the Eagle Foundry and Engineering Works of Belper, a man of good standing, good mechanical training and business acumen, bears, together with several other gentlemen, the fullest testimony to the materialisations through Miss C. E. Wood. These were obtained under stringent test conditions, the psychic being enclosed in a cage, the door of which was *screwed up from the outside*. The full account is contained in Mr Smedley's *Reminiscences*,* and is of the deepest interest. The following is the description of the appearance and doings of one of the personalities, the psychic being all the while not only screwed up in the cage but also clad in black clothing and bound, sealed and stitched to the chair inside the cage, and also to the floor of the cage and everything being subjected to a thorough examination (*Reminiscences*, page 102) :

We had not long to wait before the curtain opened and " Benny " walked out. His form was erect and his step firm. I offered him an apple and he at once stretched out his hand and took it, and was heard to bite a piece out of it. Walking

* *Some Reminiscences*, by Alfred Smedley. Published at Office of *Light*, 6 Queen Square, Southampton Row, London.

up to me he placed the piece in my mouth. In this manner he divided the apple into about six pieces, which were in succession placed in the mouths of as many different persons. Another gave him an orange. With his teeth he tore the rind off, and dividing it into many parts gave a portion to such as were within reach.

Compare for the moment this wonderful experience with that related in Luke xxiv. 43, where we are told that "they gave him a piece of a broiled fish and of an honeycomb and he did eat before them." It is perfectly plain that modern and ancient materialisations are of *exactly* the same nature. On this occasion he most probably drank as well as ate, for in Matt. xxvi. 29 (when *old* wine was used), he tells the disciples that he will drink *new* wine *with them* in the kingdom of his Father—*i.e.* when he had passed beyond the grave into the spirit world. The *new wine* from the October vintage—which the apostles were accused of drinking too freely at Pentecost (Acts ii. 13)—would be just available.

To return to the *Reminiscences*, on page 114 the appearance and disappearance of this personality is minutely observed and described as follows:—

Thus pleasantly sped the time when we were delighted to hear the little Indian girl "Pocka" say that Benny thought he would be able to materialise outside the cabinet. After singing for twenty minutes, several friends together said: "There is something white lying on the floor outside the curtains." It appeared to Mr Smedley and myself and others to be about the size of a shilling. It so remained for a minute or two, then the bulk increased, but so indefinite was it in shape that it was difficult to think of anything with which to compare it. When it had attained the height of about eighteen inches its development stopped for a minute or two, then its proportions steadily increased. Dividing lines appeared, shading off into what appeared to be the rudiments of a robe. A minute or two more and the change was such as to lead a lady sitting near me to say: "I believe it is Pocka." I

replied : " We must wait a little longer as the form is not yet developed." And I was right, for it continued to rise and broaden like a flower opening its petals to the sun, except that the process was quicker, until Benny stood before us perfect and complete. He laid his hand heavily on Mr Smedley's head and stroked his face. Mr Smedley took his hand and found it larger than his own and double the size of that of the psychic.

" Benny," I said, " I would like to ask you a few questions. Who made you ? " " If you mean this material body," he replied, pointing to his chest, " I made myself."

" Where did you get the material from ? " I asked.

" I got some from you, some from other members of the circle, some from the atmosphere and some from the psychic, but it all came through the psychic," he answered.

" Can any spirit materialise a body if conditions are provided ? " I asked.

" No. Not until they have learned to do so. We have all to learn on this side just the same as you," he replied.

" When in London at one of Mr William's sittings," I remarked, " John King appeared with only the upper part of his body materialised. I should have thought that, given the knowledge and power to materialise, the whole body would be equally developed."

" No," he replied, " that is not so. When a spirit has learned the art of materialising and conditions are good, he can materialise any part of the body he wishes, just as the hand was made that wrote on the wall at Belshazzar's feast."

He chatted with us for about ten minutes. Then the time of his departure drew near, and his exit was as wonderful as his advent.

A good idea of the phenomenon might be obtained by having a figure made of wax placed near a good fire so that every part of the figure might be brought under the action of the heat, but with this essential difference, that whereas when the figure of wax was dissolved the material might be gathered up, in the case of Benny the dematerialisation was so complete as not to leave a vestige of anything to tell either of what he was made or where he had gone. Measuring his full height against the curtains of the cabinet, he stood before us a man of as fine proportions as any in the room. As his white robes stood out

strongly relieved by the dark background we were able to note distinctly, inch by inch, the lessening of the form until there lay on the floor what appeared to be a piece of white material about the size of a pocket-handkerchief, and eventually that gradually disappeared.

A similar gradual dematerialisation of Katie King was witnessed by Florence Marryat and several others, among whom was Mr C. S. Hall, F.S.A., the cultured editor of *The Art Journal*. She says (*There is No Death*, page 143):

Katie took up her station against the drawing-room wall with her arms extended. . . . She looked like herself for the space of a second only. Then she began gradually to melt away. . . . First the features became blurred and indistinct. They seemed to run into each other. The eyes sunk in their sockets, the nose disappeared, the frontal bone fell in ; next the limbs appeared to give way under her, and she sank lower and lower on the carpet, like a crumbling edifice. At last there was *nothing but her head left* above the ground—then a heap of white drapery only which disappeared with a whisk, and we were left staring by the light of three gas burners at the spot on which “Katie King” had stood.

This birth from a luminous spot, no bigger at times than a shilling, of a full-sized figure of a man, woman or child, audible, tangible, and endued with all the attributes of life, capable of carrying on a conversation and of performing many complex and forcible actions, and the gradual resolution of such living figure to a column of cloudy light finally dying away in a small luminous spot on the floor—this wonderful metamorphosis has often been recorded by the earlier observers and investigators.

Their observations were received with contemptuous disbelief and regarded as little better than the ravings of madmen. The careful observations of scientists of the first rank have proved that these things are *facts* and that the early observers of these phenomena observed and

recorded truly. The following is the testimony of Professor Richet, Member of the Academy of Medicine and Professor of Psychology in the Faculty of Medicine, Paris, the eminent French savant who has given many years to this investigation, giving an account of materialisations observed by him through the psychic, Mademoiselle Marthe Berand at a later date. He says, in his article published in *The Annals of Psychical Science* for October and November, 1905 :

It is not without some hesitation that I have decided to publish the following experiences. Nevertheless it seems to me that the facts are undeniable.

After describing the room and the careful precaution taken to ensure against any deception, he gives a minute account of several materialisations. Continuing, he says :

It results from these facts that the figure called " Bien Boa " possesses all the attributes of life. It walks, speaks, moves and breathes like a human being. Its body is resistant, and has a certain muscular strength. The following phenomena appear to me to be of prime importance. On Tuesday, August 29th, 1905, I saw, without any movement of the curtain, a white light at " X " (*vide* sketch), on the ground outside the curtain, between the table and the curtain. I half rose, in order to look over the table. I saw as it were a luminous ball floating over the ground ; then rising straight upwards very rapidly appeared " Bien Boa." He was then between the table and the curtain, being *born*, so to speak, out of the flooring outside the curtain, which had not stirred. The luminous spot preceded " Bien Boa's " appearance, and he raised himself straight up. Then he tries to come among us ; I could not say whether he walks or glides. Then he suddenly sinks down and disappears into the ground.

A very little time after (three or four minutes), at the very feet of the General, we again see the same white ball on the ground ; it mounts rapidly straight up to the height of a man, and then suddenly sinks down to the ground.

It appears to me that this experiment is decisive ; for the

formation of a luminous spot on the ground which then changes into a living and walking being cannot be produced by any trick.

Several times for instance—three times on Thursday, August 24th—I saw him plunge himself straight into the ground. He suddenly became shorter, and under our eyes disappeared into the ground, then raised himself again suddenly in a vertical line. The head with the turban and black moustache grew, rose, rose, until it nearly reached the canopy. At certain moments it was obliged to lean and bend, owing to its great height. Then suddenly its head sank down right to the ground and disappeared.

I can find nothing better to compare this phenomena with than the figure of a Jack-in-the-box, which comes out all of a sudden. But I do not know of anything resembling that vanishing into the earth in a straight line. Important as this last experiment appears, it seems less decisive than the preceding experiment—the birth by means of a white spot on the ground.

Many photographs of the figure were obtained by Professor Richet and other observers present, some of them stereoscopic and showing the figure perfectly in relief. These stereoscopic pictures are published in the *Annals* for November 1905.

Professor Richet's observations and experiences confirm those of Sir William Crookes. Speaking of them, the Professor says :

I am convinced that I have been present at realities.

Certainly I cannot say in what materialisation consists. I am only ready to maintain that there is something profoundly mysterious in it which will change from top to bottom our ideas on nature and on life.

Come we now to the testimony of Professor Wallace,*

* Alfred Russel Wallace, LL.D., D.C.L., F.R.S., the eminent Scientist and Naturalist, co-discoverer and promulgator with Darwin of Natural Selection and the theory of Evolution.

the eminent naturalist. For a full account the reader should refer to his book of personal experiences. Perhaps the most remarkable one he relates is given on page 330 of his autobiography (*My Life*, vol. ii.). He there says, speaking of Mr Monk, through whom many such results were obtained :

Four gentlemen secured his exclusive services for a year, hiring apartments for him on a first floor in Bloomsbury, and they invited me to see the phenomena that occurred. It was a bright sunny afternoon, and everything happened in the full light of day. After a little conversation Monk appeared to go into a trance, then stood up a few feet in front of us, and after a little while pointed to his side, saying, "Look." We saw there a faint white patch on his coat on the left side. This grew brighter, then seemed to flicker and extend upwards and downwards till very gradually it formed a cloudy pillar extending from his shoulder to his feet and close to his body, then he shifted himself a little sideways, the cloudy figure standing still but appearing joined to him by a cloudy band at the height of which it had first begun to form.

Then, after a few minutes more, Monk said, "Look," and passed his hand through the connecting band, severing it. He and the figure then moved away from each other until they were five or six feet apart ; the figure had now assumed the appearance of a thickly draped female form with arms and hands just visible. Monk looked towards it and again said, "Look," and then clapped his hands. On this the figure put out her hands and clapped them as he had done, and we all distinctly heard her clap following his, but fainter. The figure then moved slowly back to him, grew fainter and shorter, and was apparently absorbed into his body, as it had grown out of it.

Mr Wedgewood assured me that in the course of their long investigations they had had far more wonderful results. In some cases, instead of a shrouded and somewhat shadowy female figure, a tall robed male figure was produced. This figure would remain with them half-an-hour or more, would touch them and allow of close examination of his body and clothing, and could exert considerable force (*cf.* Luke xxiv. 39).

Speaking of this experience, Professor Wallace says :

Of course such a narration as this, to those who know nothing of the phenomena that gradually lead up to it, seems mere midsummer madness. But to those who have for years obtained positive knowledge of a great variety of facts equally strange this is only the culminating point of a long series of phenomena, all antecedently incredible to the people who talk so confidently about the laws of nature.

The famous psychic, Eusapia Paladino, whose psychic powers have been so amply and convincingly proved by the investigations of Messrs Baggally, Fielding and Carrington, two of them expert conjurers and all experienced investigators (*Proceedings S.P.R.*, vol. xxiii.) embodied in a substantial volume of some 261 pages, having just recently passed to the other side of life, it is interesting to reproduce an account of a recognised materialisation which came through her psychic powers. It is contained in *The Annals of Psychic Science* for 1907, and is by Dr Joseph Venzano of Genoa (*vide also Light*, 22nd September 1917). The sitting took place on 20th December 1900 in the rooms of the Minerva Club, Genoa ; the psychic was Eusapia Paladino and there were four others present beside the doctor.

He thus describes what took place :

In spite of the dimness of the light I could distinctly see Madame Paladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently, so that those present could hear the sobs ; it kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typtology gave the name of a close family connection who was known to *no one present except myself*. She had died some time before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this typtological response that I at first thought that this was a case of coincidence of name ; but whilst I was

mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper, *in a low voice in the Genoese dialect* (Eusapia was born in the province of Bari) a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was to repeatedly implore pardon for injuries done to me, with a fulness of detail connected with family affairs which could only be known to the person in question. I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then thanked me, embraced me, kissed me, and disappeared.

It is impossible to explain away such experiences as these by any of the poor and paltry theories by which ignorant and inexperienced objectors endeavour to set aside the accumulated experiences of men trained to accurate observation.

I have already offered sufficient evidence in this chapter to establish materialisation as a fact, but I will bring forward more and more witnesses. It would be easy to fill a big volume with this testimony.

Recently Mr Gambier Bolton, late President of the Psychological Society, London; Fellow of the Royal Geographical Society; Fellow of the Zoological Society; Lecturer before the Royal Society, and the author of several books, has published the results of seven years' patient and careful investigation into the phenomena of materialisation, and gives the results in a work of deep interest.*

These materialisation sittings were attended by a great number of eminent and well-known people, including members of the royal household; distinguished soldiers like Field-Marshal Lord Wolseley, General Carrington, General Sir Alfred Turner, General Gordon and Colonel Valentine Gordon—both relatives

* *Ghosts in Solid Form*, by Gambier Bolton. Rider & Sons, 8 Paternoster Row, London.

of the great General Gordon—and numerous other officers of the highest rank ; distinguished sailors, great physicians from Harley Street, London, and elsewhere, including the distinguished head of the Army Medical Department, Surgeon-General Fawcett ; members of the diplomatic services from nearly every civilised nation on earth ; officials from the Treasury, the Foreign Office, the India Office, the Colonial Office, and the War Office ; members of the House of Lords, members of the House of Commons—of all the many known shades of political opinion ; great journalists like W. T. Stead, and many others from different parts of the world ; great writers like Sir Arthur Conan Doyle, John Oliver Hobbes (Mrs Craigie), Florence Marryat, and many others ; great scientists like Signor Marconi ; celebrated ecclesiastics of almost every degree, and holding innumerable creeds and dogmas (some of them carefully disguised as laymen and coming under assumed names).

My friend the late Vice-Admiral Usborne Moore witnessed his first materialisation at these most carefully conducted experimental sittings of Mr Gambier Bolton. The first case he reports was a severe test with the psychic Husk, who at that time was nearly blind, and is now, alas ! totally so. Two of my friends have testified to the *recognising* of the forms of their deceased relatives through Mr Husk's psychic powers, so that I can to this extent confirm what Mr Gambier Bolton says of him. Apart from this I may say that there is abundant evidence on record as to the genuine and remarkable powers of this psychic.

EXPERIMENT NO. I

Place—Lyndhurst, New Forest, Hampshire. Psychic A, male, aged about 46

The psychic, a *nearly blind man*,* was taken by us on a dark night to a spot totally unknown to him, as he had only just arrived from London by train, and was led into a large travelling caravan, one which he had never been near before, as it had only recently left the builder's hands.

* Husk.

I had made a critical examination of the interior of the caravan, and had satisfied myself that no one was or could possibly be concealed in it.

We did not even possess a chair of any kind for the psychic or ourselves to sit upon, so we placed for his use a board on top of the iron cooking-range which was fixed in the kitchen portion of the caravan, whilst we sat upon the two couches which were used as beds in the living portion of the caravan. There was no music, no powerful "human battery" in the shape of a number of picked sitters; in fact, the conditions were just about as bad as they could possibly be, and yet, within ten minutes of my locking the door behind us, the figure of a tall man stood before us, a man so tall that he was compelled to bow his head as he passed under the six-foot-high partition which separated the two sections of the caravan.

He said, "I am Colonel — who was 'killed,' as you say, at the battle of — in Egypt. For many years during my earth-life I was deeply interested in materialisations, and spent the last night of my life in England experimenting with this very psychic; and it is a great pleasure to me to be able to return to you—strangers though you both are to me—through him. To prove to you that I am not the psychic masquerading before you, will you please come here and stand close to me, and so settle the matter for yourself?"

I at once rose and stood beside him, almost touching him. I then discovered that not only were his features and his colouring totally different to those of the psychic, but that he towered above me, standing, as nearly as I could judge, six foot two or three inches, and was certainly four inches taller than either the psychic or myself.

Whilst thus standing beside him, and at a distance of about eight feet from the psychic, we could both hear him moving uneasily on his hard seat on the kitchen range, sighing and moaning as if in pain.

EXPERIMENT No. 3

Place—West Hampstead, London, N.W. Psychic B, female, aged about 49*

Persons who happened to be in England a few years ago at the time that two lawsuits were brought against a celebrated

* Florrie Cook.

conjurer by the clever young man who had succeeded in exposing one of his most mystifying tricks, will well remember the sensation caused by the giving of both verdicts against the conjurer; and the young man—to whom I shall refer as Mr X.—at once became famous as the man who had beaten one of the cleverest conjurers of the day.

A friend of mine, who had been present on several occasions when Sir William Crookes' psychic—Florrie Cook (Mrs Corner), had produced materialisations in gaslight at my house in London, asked her to visit his house at West Hampstead.

She at once accepted his invitation to sit there under strict test conditions; securely tied to her chair, to have strong iron rings fastened to the floor-boards, through which ropes would be passed, these ropes to be securely fastened to the psychic's legs; all knots of every size and kind to be sealed.

One of his friends happened to know the celebrated Mr X., and as he had so recently succeeded in beating so notable a conjurer, he was invited to be present and to take entire charge of the tying up, the binding and sealing arrangements in order to render the escape of the psychic from her chair an impossibility.

When I joined the party in the drawing-room, Mr X., to whom I was introduced, was busily engaged in tying the psychic up with his own ropes and tapes, sealing every knot with special sealing-wax and with a seal provided by our host. The room was a large one, and a portion at one end had been cleared of all furniture, and in the centre of this space only the psychic seated upon her chair, and Mr X., busily at work, were to be seen; and the latter, after another fifteen minutes of real hard labour, was asked by our host if he was thoroughly satisfied that the psychic was fastened to her chair securely. He replied that so securely was she fastened that if she could produce phenomena of any kind whatever under such conditions, he would at once admit their genuineness.

The psychic was all this time in a perfectly normal state, and not flurried in any way.

Mr X., after stepping backwards to have a final look at the result of his labours, then walked close to the spot where the psychic was sitting in gaslight, and put one hand up towards the top of the curtain, and was in the act of drawing this round her to keep the direct rays of the gaslight from falling upon her, when a large brown arm and hand suddenly appeared,

the hand being clapped heavily upon Mr X.'s shoulder, whilst a gruff masculine voice asked him in loud tones, "Are you really satisfied?"

I have witnessed some strange happenings in connection with my investigation of occult matters, but to my dying day I shall never forget the look of blank astonishment on Mr X.'s face at that moment.

Quickly recovering himself, however, he at once examined the psychic—a little woman, far below the average height, having small hands and feet, as we could all see quite clearly—and declared that every seal and every knot was unbroken, and just as he had left them not sixty seconds before.

Amongst other entities who materialised that evening was a young girl of about eighteen years of age, who stated that when she left her earth-body she had been a dancer.

She came from the spot where the psychic was seated, laughing heartily, stating that the hand and arm belonged to an old English sailor, who, she said, had been standing with her watching the tying up process, and laughing at Mr X.'s vain attempt to prevent the phenomena.

The experiment lasted for nearly an hour, and at its conclusion Mr X. examined the psychic, and once again reported that every seal and knot were just as he had left them at the commencement of the experiment.

Mr Bolton also testifies to the fact that one of the psychics he employed did not become entranced and would not sit apart from the spectators.

He was perfectly normal during the experiment and when a materialised form appeared he would speak to it as it moved about the room, and the entity would reply in a clear voice, which was distinctly audible not only to the fourteen sitters in the room but to two observers who were stationed outside the door.

It will thus be seen that *trance is not a "sine qua non"* to the production of these phenomena, and this fact explains how Christ could materialise to Mary Magdalene, the two disciples at Emmaus, and to the other disciples, and they all see him and converse with him.

Describing the dematerialisation of figures which he has seen, Mr Bolton says :

She walked slowly towards him and then dematerialised as she often used to do, passing to all appearances through the floor. This was always an interesting portion of the experiment to watch. The feet and ankles would first disappear ; then slowly the legs, up to the hips, would sink downwards ; next the body up to the neck ; followed—after a few words of farewell—by the face, the top of the head remaining for about thirty seconds on the surface of the floor, the dazzling white of the drapery, in which the head had been draped during the appearance of the entity in our midst, showing plainly above the dark-coloured carpet. The dematerialisation lasted for about a minute and a quarter from first to last, and was clearly visible, by artificial light, to all present on every occasion.

On another occasion Mr Bolton and one of the sitters were permitted to handle the materialised form. Describing this marvellous experience, he says :

EXPERIMENT NO. 10

Place—my house in London. Psychic B, female, aged about 49

Experimenting with a picked set of sitters in my own room (with Sir William Crookes' psychic, Florence Cook, then Mrs Corner), the French dancing-girl was standing fully materialised from head to foot, barely six feet away from me, three or four feet away from the psychic, and directly opposite the gas-bracket ; the flame being turned up to its full height, the light being only slightly shaded with a piece of yellow paper, in order that the direct rays from the gas might be somewhat softened before falling upon her, as otherwise her features would soon begin to melt and to run, exactly in the way that soft wax will melt in the presence of heat—an extremely painful and unpleasant sight to witness, as I know by experience.

She had been talking to us for five minutes, and showing us as usual her hands and arms, feet and legs, as she was evidently extremely proud of their beautiful modelling—when she turned to me and asked me to leave my seat and come and stand beside her. I did this, and she at once moved

up quite close to me and rested her little head upon my right shoulder. I noticed that she was considerably taller than the psychic, then a rather short and stout woman of nearly fifty, and the mother of two grown-up daughters. Her complexion was beautifully fair, whilst that of the psychic was very dark, the hair in each case following the general colouring. Her ears were unpierced, while the psychic always wore ear-rings. These things satisfied me that the entity and the psychic were two absolutely separate beings.

I very gently passed my right arm completely round the entity, and found that I was clasping the thin waist of a young girl, which felt both warm and firm to the touch through the white drapery with which it was covered.

She then invited a lady to take her stand beside her, singling out one who up to that moment had always candidly admitted that she regarded this special psychic as a fraud.

The lady left her seat, and stood close to the entity, who at once rested her head upon the lady's shoulder, permitting her to place her arm round the girl's waist; and a very charming picture they made, the lady being dressed in a modern evening costume, the girlish form of the entity being clad in flowing robes of dazzling whiteness. They stood like this for nearly a minute, when we heard the entity ask the lady to turn her head round, and to look at the spot where the psychic was sitting in deep trance, only about four feet away.

She did this, and stated that she could see the psychic distinctly, her head drooping upon her chest, her arms and hands hanging loosely at her sides, and her body clothed in black velvet; for she always insisted on wearing not only a black dress during our experiments with her, but black under-clothing throughout.

Speaking of the materialisations of hands (partial materialisations) Sir William Crookes says, in the remarkable account of his investigations:

I have seen a luminous cloud visibly condense to the form of a hand and carry small objects about.

Sometimes the hand appears perfectly graceful and natural, the flesh apparently as human as that of any in the room. At the wrist it becomes hazy and fades off into a luminous cloud. To the touch the hand sometimes appears cold, at others

warm and lifelike, grasping my own with the firm pressure of a friend.

I have retained one of these hands in my own, firmly resolved not to let it escape. There has been no struggle, but it gradually seemed to resolve itself into vapour and so faded from my grasp.

These partial materialisations we have had in my vicarage at Weston, the hand sometimes terminating at the wrist, and once two-thirds up the forearm, where it was felt to end.

These occurrences have always been spontaneous. Several times we have had the experience of the hand melting away in the grasp. Within the last two months (May, June, 1918) we have had several materialisations in daylight, all spontaneous, which we have both heard, seen and felt, myself, my wife and my daughter Sylvia having all come in forcible contact with the materialisation, on one occasion it being observed in daylight by three of us at one and the same time.

It has not been my good fortune to sit with the more notable psychics for materialisation, such as Florence Cook, but I have had two sittings with Mr Potts, the Northumbrian psychic. On the first occasion, which was at his own home, I thoroughly searched the room and cabinet. The latter was a simple affair, merely a curtain suspended across one corner of the room. The walls and floor I found solid and intact. Myself and wife sat within three feet of the curtain in a good light, enabling us to see clearly everything that went on. I am positive that no one approached the curtain after Mr Potts took his place behind it, yet we saw eight forms show themselves, some bearded and taller than the psychic, others little children not more than six years of age and not half the height of the psychic. None of these were recognised by us.

On another occasion he visited my own home, and sat under good test conditions in my own dining-room. On

this occasion we saw the white robes * of a tall figure within the curtains, and *most brilliant* manifestations of large patches of dazzling white light "as white as snow," † but nothing more. Immediately after these manifestations the gentlemen present, as the psychic came out of the cabinet, had him disrobe himself in their presence, and searched both his clothing and his person, but found no phosphorus or other chemical, no white muslin, no apparatus, or anything else that could possibly have produced the appearances seen, nor could we produce anything like what we had seen by any means we could devise.

By way of compensation for this lack of opportunity with the more notable exponents of materialisation we have been favoured with many *spontaneous*, partial and complete materialisations in our own home. These wonderful happenings have invariably been spontaneous and have occurred without a moment's warning (*vide* Chapter XI.).

It will be noted that the famous naturalist, Alfred Russel Wallace, in his description of what took place in his presence (page 372) when experimenting with Slade, mentions that the figure was connected to Slade by a band of cloudy light. This connecting link is sometimes observed, but in the more perfect materialisations is not seen. In one of the remarkable spontaneous materialisations occurring in my own house this "umbilical cord" was a notable

* No one who has not seen the wonderful white robe often worn by spirits at a materialisation can thoroughly understand or realise the significance of the Bible accounts such as are contained in the following passages :—

Daniel x. 5 : Behold a certain man clothed in linen.

Luke xxiv. 4 : Behold two men stood by them in shining garments.

Acts i. 10 : Two men stood by them in white apparel.

Rev. iv. 4 : I saw four and twenty elders sitting, clothed in white raiment.

† Mark ix. 3 : And his raiment became shining exceeding white as snow, so as no fuller on earth can white them.

Matthew xxviii. 3 : His countenance was like lightning and his raiment white as snow.

feature, as indeed was the whole manifestation, forming an extraordinary experience, as it was a kind of *double* materialisation, unlike anything I have ever heard or read of. It occurred in my vicarage in the night of Wednesday, 5th May 1909. A few days after the birth of my youngest daughter, my wife was sleeping in the Red Room and had her baby with her. The time was 2.15 A.M., she having just previously looked at her watch.

The room was well lighted by the lamp on the table. The nurse in attendance on her was sleeping in the dressing-room opening out of the bedroom, and her bed was on the other side of the partition from my wife's bed, and thus distant from it only a few feet through the open door.

The nurse was asleep.

Suddenly my wife saw a ball of light about the size and shape of a coco-nut come from behind the *portière* curtain on the main or outer door of the bedroom. This curtain was bulged out from the door itself by dresses hung behind it, so that it stood off from the door some six or eight inches. The ball of light came out from this space between the door and the curtain. It appeared to roll or rotate on its axis as it came. When it had emerged about a yard it suddenly expanded upwards and developed into a pillar of light as high as a man (*vide* 279, 369). Then the pillar resolved itself into the form of a man, who advanced to her bedside. At this moment a thin cord or stream of light shot from the side of the man and extended itself over the bed, and the end of this luminous cord at once began to enlarge and swell up into a smaller pillar of light, which then took the form of a little child with a kind of frilled cap around its face. This little child began to dance all over the bed, all the while connected with the man by the thin cord of white light. My wife could distinctly feel the little feet of the childish figure dancing upon her own feet, legs and knees as it skipped about the bed. Thinking for the moment that the man had got hold of *her* baby, she said: "Oh, don't take baby,"

but the next instant, glancing down at her side, she saw her baby lying there secure and unharmed. The other childish form still continued to dance about over the bed, and while my wife watched it, the man suddenly put his hand on her brow and face and pressed her down on to the pillow, at the same time saying: "Rest, perfect rest." His face was convulsed before the words were uttered, giving the impression that a considerable *effort* had to be made to speak.

On this my wife cried out for the nurse, who was sleeping on the other side of the partition, the dressing-room door being open, and as soon as she did so the figures of the man and child vanished instantly. My wife now asked the nurse whether she had heard or seen anything, and the nurse said no, but stated that she had had a sensation of the bedclothes being dragged tightly down over her. Evidently the power and substance for this manifestation were largely drawn from her sleeping form. (350, 368)

I bring this chapter to a close by a brief account of the researches of the eminent scientist and medical man, Baron von Schrenck-Notzing, of Munich, one of the greatest authorities in Germany. He, together with a number of other scientists, conducted, during the years 1909-1913, an elaborate series of experiments under the strictest test conditions rendered possible by the presence of several medical men.

The results of their investigations were published by the Baron in a large volume, profusely illustrated by photographs and sketches, entitled *Materialisations Phænomene*. The outbreak of the war prevented this remarkable volume being published in this country, as it certainly will be later, when it will be seen how triumphantly the observations of Sir William Crookes and all others who have testified to the reality of these things are vindicated. The two psychics experimented with were Mademoiselles Marthe Berand, aged twenty-three, and Stanislaw P——,

aged nineteen, both of them, in the cause of science and this important investigation, voluntarily, and without fee or reward of any kind, submitting to the most searching personal examination and the most stringent tests, sitting in a good light and freely permitting the fullest examination by the medical men present. Two hundred photographs were taken and a cinematographic record, and on one occasion no less than nine cameras were *set at different angles*, which were *simultaneously* exposed on Mademoiselle Marthe.

These photographs show the atmoplasma (vapour-like substance) forming about the head of the psychic like a cloud, and also the pachyplasma (dough-like substance), issuing in (1) narrow and wide strips; (2) large masses; (3) slender cords closely resembling the human umbilical cord.

It is shown issuing in masses from the top, sides and back of the psychic's head and at times enveloping the head, from the mouth in bands and streams, and from the shoulders in large masses, from the bust and abdomen generally working its way downwards by force of gravity, but frequently upwards with a sinuous motion to the mouth or suspending itself from the bust.

Portions of the pachyplasma were obtained in metal boxes and submitted to microscopical examination. On one occasion:

A long strip of the substance glided with a sinuous movement from the mouth of the psychic over her left forearm and deposited a small fragment of the substance in the box. Quick as lightning the remainder of the substance flies back to the psychic. This was repeated again and again, and by the fifth attempt the substance filled the box, falling in spirals by force of gravity.

A substance akin to this pachyplasma has on several occasions been observed by Dr Crawford (*vide* 273) under the table and about the psychic's feet when experimenting with Miss Kathleen Golligher (*Reality of Psychic Phenomena*, page 224).

The Baron's researches have just been confirmed by similar ones undertaken by Dr Gustave Geley (Laureate of the French Medical Faculty) who has recently published an illustrated account of his researches in the *Annales des Sciences Psychiques* (November, 1918—March, 1919). As the result of extended and careful tests with the psychic Eva C—, who has been under close investigation for some years, he affirms

that he has often witnessed the whole process of supernormal materialisation with the psychic Eva, and has seen and touched the materialisation and confirmed his experiences by registering instruments, and by photography, so that he has no longer any doubt of the reality of his experiences. He testifies to the fact that a substance, which is at first amorphous, issues, or exteriorises itself, from the body of the psychic, and that this substance assumes various forms in obedience to a directing intelligence. Summing up the result of his investigations he says that the facts necessitate "the complete overthrow of materialistic physiology," and that "the materialistic conception of the universe and of the individual is false, and cannot be reconciled with our present biological knowledge."

It seems probable that the portions of the body in which this wonderful substance is formed are the great nerve centres, the solar plexus, the pineal gland, the brain and spine, and that it issues from the orifices in the body nearest to these nerve centres.

In conclusion—a careful examination and full consideration of the various accounts of the appearances of the Christ after his crucifixion during the "great forty days," shows that they are records of the materialisations of Christ's spiritual body, and *not* of the reappearance of his mortal body. It is *impossible* for anyone conversant with, and experienced in, the facts set forth in this chapter to hold any other conviction or belief; even as it was impossible for Galileo, after careful telescopic study, to doubt the existence of the satellites of Jupiter or the rotation of the sun about its own axis.

XXI

THE EVIDENCE OF PSYCHIC PHOTOGRAPHY

The know-nothings call me "the frog's dancing-master," yet I know that I have discovered one of the greatest forces in nature.—**GALVANI.**

We are still so far from understanding all the agents in nature and their different modes of action that it would display very little of the spirit of philosophy to deny the existence of phenomena only because they are inexplicable in the actual conditions of our knowledge.—**LAPLACE.**

It is the height of folly for any man to ridicule or lightly dismiss a subject on which he is either ill-informed, or of which he has had no personal experience.—**ANON.**

TWO and a half years ago, when I had the privilege of taking a psychic photograph and scientifically proving the reality of clairvoyance, like Galvani I was made the sport of the would-be wits and know-nothings of the day. Yet with Galvani I can say that I was privileged on that occasion to make a contribution to the sum total of human knowledge.

This remarkable experience occurred on the 20th December 1915, and is fully set forth in an affidavit, attested in the presence of a Commissioner for Oaths, by myself and the other witnesses :

IN THE MATTER OF A REMARKABLE PHOTOGRAPH PRODUCED AT WESTON VICARAGE, NEAR OTLEY, IN THE COUNTY OF YORK

WE, Charles Lakeman Tweedale, of Weston Vicarage, Otley, in the County of York, Clerk in Holy Orders, Margaret Eleanor Tweedale, the wife of Charles Lakeman Tweedale, and Herschel Burnett Tweedale, the son of Charles Lakeman Tweedale, both of Weston Vicarage aforesaid, jointly and severally make oath and say as follows :

Firstly. I, the said Margaret Eleanor Tweedale, for myself say that on the 20th December 1915, about one-thirty in the afternoon, my husband, my son, and myself were at lunch in the morning-room, when suddenly I saw the apparition of a man, with a full head of hair and a beard, standing on the left-

hand side of my son, and in close proximity to the piano in the said room. I immediately cried out to my husband and my son that the figure was so standing. I directed their attention to the figure, but they could not see it. My husband hastily left the room and brought in his camera, and took a photograph of the position where I still saw the semblance of a man. I produce the exhibit marked A, which is a true copy of the negative taken by my husband, showing the figure of the bearded man.

Secondly. I, the said Charles Lakeman Tweedale, for myself say that on the 20th December 1915, I was present in the morning-room of Weston Vicarage, along with my wife and son Herschel, and that my wife drew my attention to a figure which she saw in the room standing by my son's side, and although I could not distinguish it I immediately brought in my camera and took a photograph of the position where my wife still adhered that she saw the figure. The photograph marked as the exhibit A is a true copy of the resulting negative. I swear that the negative, which I personally developed, was in no way tampered with, nor did the plate leave my possession until it was developed.

Thirdly. I, Herschel Burnett Tweedale, for myself say that I was present in the morning-room at Weston Vicarage aforesaid on the 20th December 1915, about 1.30 P.M., when my mother suddenly drew my father's and my attention to the figure of a man which she saw standing on my left-hand side. Along with my father I was unable to see the figure which my mother said she saw. My father immediately left the room and brought in his camera, and exposed a plate on the position occupied by the figure as seen by my mother. The exhibit marked A is a true copy of the resulting negative. No other person was present in the room during the time the picture was taken except our three selves.

Sworn this 27th day of February, 1916, before me,

JOSEPH WILSON,

A Commissioner to Administer
Oaths in the Supreme Court of
Judicature in England.

CHARLES LAKEMAN TWEEDALE
MARGARET E. TWEEDALE.
HERSCHEL B. TWEEDALE.

A print from the negative, signed by the three witnesses and the solicitor, is attached to the affidavit, and is the one referred to as "the exhibit marked A."

My wife described the man as a little man, and said that the top of his head appeared to be about on a level with my son's shoulder. She saw the figure move and pass round the corner of the table during the time I was fetching the camera. My wife and son continued sitting at the table during the exposure. The photograph shows my son seated, in addition to the figure of the man.

The plate was developed almost immediately after the exposure was made, and did not go out of my possession meanwhile.

The plate was taken from a new box of quarter-plates, and had not been previously exposed.

No person of similar appearance has ever been photographed by me, or has ever entered Weston Vicarage during the time I have lived in it.

Neither I, my wife, nor son recognise the figure shown in the photo.

The camera was in perfect order and no image of this kind shows up on plates exposed in the same camera shortly before and after this remarkable photograph was taken, conclusively proving that the figure is not formed by a "pinhole."

No picture of a similar figure hangs on the walls, nor do we possess one.

None of us were thinking of such a figure, or of psychic photography, at the time of its apparition.

The gelatine film of the negative is entirely free from finger prints or any traces of melting or frilling and is perfectly homogeneous throughout, and was naturally dried in the air. Nothing was accidentally interposed during the exposure, nor did any of us interpose ourselves or move from our places during that time. There were no flowers, fronds or foliage on the table.

The ground being thus thoroughly cleared we are faced with the fact that my wife clairvoyantly saw the figure of a man, with a good head of hair and a beard, which figure neither I nor my son could see.

On a camera being brought, and a sensitive plate exposed on the spot where the figure was seen by the clairvoyant, a photograph showing a man with abundant hair and a flowing beard was obtained, which photograph was recognised by my wife, the clairvoyant, as being like the man she saw.

The camera is an optical and mechanical apparatus devoid of imagination, which cannot be hallucinated. Thus the reality of the clairvoyant vision is photographically and scientifically proved.

And now for the last and not the least significant fact : the man's head in the photo *completely hides that part of the piano which lies behind it*, conclusively proving that the man had a definite objectivity, although invisible to the normal vision of myself and my son (*vide* 220).

This photograph was reproduced in *The Psychic Gazette* for April 1916, also very finely reproduced by Mr Herbert Carrington in *Azoth*, and also by Professor Coates in his book, *Seeing the Invisible* (Fowler & Co.). Monsieur Camille Flammarion, the French astronomer, was also deeply interested in it, and a full account appeared in the *Annales des Sciences Psychiques* for July, 1916.

Thinking that the fact that a figure described by my wife in detail as visible to her, but invisible to myself and my son, should at the same time be registered by the photographic plate, was an event of the deepest interest and significance, I sent the account of it, with prints from the negative, to the Society for Psychical Research. To my astonishment, their Council showed not the slightest appreciation of, or interest in, the experience ; being apparently influenced by the fact that a member of the Society, devoid of any practical knowledge or experience of the

subject, had written a paper against it years before. This unscientific attitude of the S.P.R. is greatly to be deplored. Certain it is that the Society will regret it at no distant date, and just as it had to rehabilitate Eusapia Paladino and acknowledge the genuineness of her psychic powers (*vide* Fielding, Baggally and Carrington's Report, *Proceedings S.P.R.*, vol. xxiii.), after having believed in 1895 that everything connected with her was fraudulent, so will it infallibly have to give a belated acknowledgment of the genuineness and significance of these psychic photos. But although the Society, as a body, would not acknowledge my photographic experience, some of its leading members did and were greatly interested. Mr W. W. Baggally, one of the members of the Council and one of their principal investigators, examined the negative and prints at my house on 8th September 1916, and, in the presence of witnesses, said that he could see the face of the man distinctly and also *could see the hair of the beard*, while Sir William Barrett, at one time President of the Society, in a letter under date 31st August 1916, says that the photo "shows the head clearly and is very striking." In a previous letter he describes it as "a wonderful photograph."

The face is perfectly distinct to ordinary vision, and is that of a handsome elderly man with a beard and flowing locks.

The negative has been examined by several professional photographers as well as by Mr W. W. Baggally of the S.P.R., and all testify to the fact that the image is as definitely in the film on the glass plate as are the images of the pictures on the wall. Personally, I know this experience to be a true one. I am not more certain of any experience in my life than I am of this, and I would stake all I possess on the genuineness of this photograph.

Psychic photography—by which for the purposes of

this chapter is meant the photographing of spirit entities invisible to normal human vision—is a comparatively modern experience, dating back to the early sixties, when a Mr Mumler, of Boston, in 1861 obtained his first psychic photograph. He was an engraver by profession. Very many psychic photographs were obtained by him, among the most famous being that of President Lincoln, obtained by Mrs Lincoln (who went incognito, giving the name of Mrs Tyndall and being closely veiled up to the time of the photo being taken). Mumler did not know who she was. When a print was taken from the plate Mumler recognised the spirit form as that of the President and asked her if she recognised it. She replied that she did. Another lady present said: "Why, it looks like President Lincoln!" Mrs Lincoln said: "Yes, it does. I am his widow." The picture shows Mrs Lincoln in a black dress, with the figure of the President standing behind her with his hands over her shoulder and extending down on to her bosom. The attitude is one of affectionate regard, very significant. The black dress of Mrs Lincoln completely hides the lower part of the spirit figure where it intersects it, but the hands of the spirit are seen clearly projected upon her dress and extending down the bust. In other words, the spirit's hands are *in front* of Mrs Lincoln and the spirit body *behind* her (vide *Photographing the Invisible*, page 23).

Many practical photographers investigated Mumler but were never able to discover any fraud on his part. One of them, Mr Guay, says:

Having been permitted by Mr Mumler every facility, I went through the whole process of selecting, cleaning, preparing, coating, silvering and putting into the slide the glass plate, never taking off my eyes and not allowing Mr M. to touch the glass until it had gone through the whole operation. The result was that there came upon the glass a picture of myself, and to my utter astonishment—having previously examined every crack and corner, the plate-holder, camera, box, tube,

and the inside of the bath—*another portrait*. Having since continued my investigation as described above, and received even more perfect results than on the first trial, I have been obliged to endorse their legitimacy.

Many other practical photographers were satisfied as to the genuineness of his claims, among whom were Silver and Gurney, and also that eminent portrait photographer, William Black, of Boston, the inventor of the acid nitrate bath; and some obtained *recognised* spirit photographs when they were allowed to have all their own way with the studio and apparatus, Mumler taking no part in the proceedings, save the fact of his presence. A malicious prosecution was brought against him, and the trial lasted several days, but, so strong was the evidence of practical photographers who had tested Mumler, and of leading citizens who had received identified portraits of deceased relatives and friends on the plates taken by him, that Judge Dowling decided that the prosecution had not made out a case that could even go before the jury, and discharged Mumler. The evidence in favour of psychic photography which was produced at this trial was overwhelming.

I do not propose in these pages to enter fully into the history of psychic photography, but to confine myself to the more interesting cases, and more especially to those occurring comparatively recently.

Those who wish to peruse the whole story cannot do better than obtain Professor Coates' most excellent work, *Photographing the Invisible*,* which gives a full account, and it is illustrated by ninety photographs of remarkable interest. Briefly mentioning the names of Hudson, the first psychic photographer in this country, Parke, Reeves, Duguid, Boursnell, Wyllie, Martin, Hope, and Dr T. D'Aute Hooper as names, more prominently associated with this form of psychic

* *Photographing the Invisible*, by James Coates, Ph.D., F.A.S. 399 pp. 8vo. Fowler & Co., Ludgate Circus,

manifestation, I propose now to give accounts of a number of evidential cases including both tests by photographers and also instances of *recognised* pictures obtained through the power of these and other psychics. The first of these is from *The Cincinnati Enquirer*, and is as follows :—

Mr J. J. Hartman has been producing spirit pictures at No. 100 West Fourth Street. He has been bitterly denounced as a fraud and trickster. Last week he published a card that on Saturday morning, December 25th (1876), he would give a free public investigation addressed to the public generally and to photographers especially, stating that he would place all arrangements in the hands of those making the investigation, they to choose the room, bring their own marked plates, furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates in the presence of practical photographers to show that he used no fraud or trickery. Christmas morning came bright and cheerful and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to the vote it was decided to adjourn to the photographic gallery of Mr V. Cutter, of No. 28 West Fourth Street, Mr Cutter being an expert in detecting the "spirit picture trickery," and as Mr Hartman had never been in his gallery he would be at a double disadvantage of being in a strange room and surrounded by sceptics and practical men, quick to detect fraud.

The party duly adjourned to Mr Cutter's studio, and several experiments were duly made. Failure after failure was recorded, the sceptics were jubilant, and the practical photographers pretty confident that now at last this spirit photo humbug was in a fair way to be shown up, when, at the exposure of the last plate, Dr Morrow being the sitter, a striking and unmistakable picture of a young woman appeared, half hiding the figure of Dr Morrow seated upon the chair. The report goes on to state :

Hartman never touched the plates or entered the dark chamber during their manipulation. All agree that Mr Hartman did not and could not, under the circumstances, of never touching

the plate or entering the dark room, produce the spirit picture by fraud or trickery. How came it there? All finally agreed to sign the following certificate:—

We, the undersigned, having taken part in the public investigation of "spirit photography" given by Mr J. J. Hartman hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr J. J. Hartman.

And we further certify that during the last sitting, when the result was obtained, Mr J. J. Hartman did not handle the plate or enter the dark room at any time.

J. SLATTER

C. H. NURHMAN

V. CUTTER

J. P. WECKMAN

F. T. MORELAND

T. TEMPLE

(all practical photographers)

E. SAUNDERS

WM. WARRINGTON

JOSEPH KINSEY

BENJAMIN E. HOPKINS

G. A. CARNSHAN

WM. SULLIVAN

JAMES P. GEPPERT

D. V. MORROW, M.D.

E. HOPKINS

ROBERT LESLIE

Many practical photographers have had to acknowledge a like defeat.

The objection has been made that these photographs should be taken by men who are known as photographic experts. Sir William Crookes and Professor Richet might fairly well claim to be included in this description, but a complete answer to this objection is to be found in the published experiments of Mr Trail Taylor, editor of *The British Journal of Photography*, and in his day one of the very foremost experts in the photographic art. In an article published in *The British Journal of Photography* for 17th March 1893, he there gave the following account of his experiences:—

For several years I have had a strong desire to ascertain by personal investigation the amount of truth in the ever-

recurring allegation that figures, other than those visionally present in the room, appeared on the sensitive plate. The difficulty was to get hold of a suitable person to experiment with. He or she may not be a photographer, but must be present on each occasion of trial. Like the chemical principle known as catalysis they merely act by their presence. Such a one is Mr Duguid, of Glasgow, in whose presence psychic photographs have long been alleged to be obtained.

He was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions. To this he willingly agreed. My conditions were exceedingly simple, were courteously expressed to the host, and entirely acquiesced in. They were that for the nonce I would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand until after development, unless I felt otherwise disposed, but that, as I was to treat them as under suspicion, so they must treat me, and that every act I performed must be in the presence of two witnesses, and I would dictate all the conditions of operation.

All this I was told they wished me very strongly to do, as they desired to know the truth and the truth only. There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England, a practitioner of the healing art who is a fellow of two learned societies, a gentleman who graduated in the Hall of Science in the days of the late Charles Bradlaugh, some two extremely hard-headed Glasgow merchants, gentlemen of commercial eminence and probity, our host, his wife, Mr Duguid, and myself. Dr G. was the first sitter, and, for a reason known only to myself, I used a monocular camera. I myself took a plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand keeping one eye, as it were, on the sitter and the other on the camera. There was no background. I myself took the plate from the dark slide and, under the eyes of the two detectives, placed it in a developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced

form than that of the sitter. The lens was a portrait one of short focus. The figure, being somewhat in front of the sitter, was proportionately large in dimensions. I submit this picture. It is, as you see, a lady. I do not recognise her or any of the other figures I obtained as like anyone I know, and from my point of view, that of a mere investigator and experimentalist, not caring whether the psychic subject were embodied or disembodied.

Many experiments of like nature followed ; on some plates were abnormal appearances, on others none. All this time Mr D., during the exposure of the plates, was quite inactive. After one trial which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

How the Psychic Figures behaved

If the precautions I took during all the several experiments, such as those recorded, are by any of you thought to have been imperfect or incomplete, I pray you to point them out.

In some of them I relaxed my conditions to the extent of getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by myself, or to lift a plate from the manufacturer's package into the dark slide held in my own hand, this being done under my own eye, which was upon it all the time ; but this did not seem to interfere with the average on-going of the experiments.

The psychic figures behaved badly. Some were in focus, others not so ; some were lighted from the right, while the sitter was so from the left ; some were comely, as the dame I shall show on the screen, others not so. Some monopolised the major portion of the plate, quite obliterating the material sitters ; others were as if a badly vignetted portrait were held up behind the sitter. But here is the point ; not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding development. Pictorially they are vile, but how came they there ?

There is only one answer that will satisfy the various phenomena observed in connection with the majority of these psychic pictures, and that is "through the action of discarnate spiritual beings."

Here is another testimony from Mr Trail Taylor, which had previously appeared in *The British Journal of Photography* for August, 1873, and which is summarised by Mr Coates in *Photographing the Invisible*, page 54 :

A gentleman who went to Mr Hudson obtained a spirit photograph, and, having recognised the spirit portrait, he published an account of it ; and, being much elated, he showed it to Mr John Beattie, of Clifton, Bristol, an eminent professional photographer. That gentleman pronounced it to be a fraud, and Mr Hudson got into much disfavour in consequence. In June 1873 a gentleman called on Hudson to have sittings. He wished to go through all the processes of photography himself, and to this Mr Hudson consented. In a few days afterwards Mr Hudson received a letter signed "John Bruce Beattie," saying that the spirit picture was that of a nephew, and that he had sent it to the mother for identification. He subsequently sent a long account of the whole procedure to *The British Journal of Photography*, and as a result he obtained several *portraits*, by which he was convinced, in addition to his experience elsewhere, of

"the possibility of photographing forms invisible to ordinary eyesight, and forms which indicate the presence of unseen, intelligent beings of some sort controlling the forms so photographed."

Further than this I do not propose to quote the long article. I will, however, reproduce the comments of Mr J. Trail Taylor, then the editor of that journal. Both Mr Beattie's article and Mr Taylor's remarks appeared in the issue for August 1873. The editor says :

"The main facts once admitted, the question arises : By what means are these figures formed upon the collodion film ? The first impulse is to attribute it to a double exposure on the part of Hudson, the photographer. But here a difficulty interposes—Mr Hudson need not be present at all ; indeed, it is

but an act of justice to that gentleman to say that when we were trying experiments in his studio to determine the truth of the 'so-called spirit photography,' we obtained entire possession of his dark room, employed our own collodion and plates, and at no time during the preparation, exposure or development of the pictures was Mr Hudson within ten feet of the camera, or the dark room. Appearances of an abnormal kind did certainly show on several plates, by whatever means they were caused. The photographer had nothing whatever to do with their production. Neither will the 'previously used plate' theory apply in this case, for the plates were quite new, and were obtained a few hours before they were used; and apart from the fact of their never having been out of our possession, the package was only undone just before the operations were commenced."

Mr Trail Taylor steadily maintained that these pictures were genuine, and this afterwards developed into the conviction that *recognised* pictures of the departed dead had been obtained.

Here is the sworn testimony of another practical photographer, Mr Robert Whiteford, sole partner of the firm of Messrs John Adamson & Son, Marine and Portrait Photographers, Rothesay, whose firm has carried on business for over half-a-century.

Mr Whiteford was wholly sceptical about psychic photography. Here is his report (*Photographing the Invisible*, page 250):

23 ARGYLE STREET, ROTHESAY,
Oct. 22, 1909.

I, Robert Whiteford, photographer, Rothesay, solemnly and sincerely declare I entered on this investigation on the understanding that I should have a free hand to make my own conditions, and this was agreed to.

I inspected a modern outdoor camera by Kodak Limited, which Mr Wyllie had, and which he used for outdoor work. I took away a double dark slide belonging to it and filled it with two plates from a box supplied by Mr Meldrum, which

was opened by me in my own studio. I marked the plates with my initials and the date. I again examined the camera thoroughly, and neither in it nor in nor about the lens was there anything out of the way. Mr Wyllie and I entered the dark room, where he asked me: "Is the light satisfactory?" I said: "No." He then desired me to turn up the light to suit myself.

This I did, at the same time opening the slide and showing him the plates. Closing one shutter and leaving the other open, I held the dark slide with one of the plates uppermost for Mr Wyllie to magnetise, but the dark slide with the plates was never out of my hands or my sight. Mr Wyllie proceeded to do what he called magnetising the plate. I then closed the shutter and went into the operating room, where I was joined by Professor Coates. I again examined the camera and lens, and posed Mr Wyllie and focused him, and set the shutter of the camera ready for exposure. Mr Wyllie then rose and I took his place as subject, and Mr Wyllie exposed the plate for about sixteen seconds. I then rose, closed the slide, took it out of the camera and posed Professor Coates. When finished, I took away the dark slide to our studio in Rothesay.

Upon developing the plates I found, to my astonishment, what is called a "psychic extra" on my own plate, apparently that of an old woman. On Mr Coates' plate there was nothing save himself as subject. I entered into this matter with an open mind, with neither knowledge of the subject as claimed by some nor the slightest faith in it. In fact, as to the spirit photos which I have seen, I have put them down as "faked" pictures or double exposures. The test picture taken of me is *not* and *could not be* a double exposure.

I went into the test as a photographer with my eyes open, and thoroughly on the alert to detect fraud. *I found none.* Mr Wyllie never refused to submit to any test conditions which my knowledge of photography could put him to. Nothing would have given me greater pleasure, had I detected fraud of any description, than to expose it. I claim this photograph to be a *genuine psychic photograph*.

ROBERT WHITEFORD.

Sworn at Rothesay in the County of Bute this 22nd day of October, Nineteen hundred and nine, before me,

DONALD GRANT, Solicitor in Rothesay,
Notary Public.

Mr Whitford was also careful to see that nothing was concealed in Mr Wyllie's hands. Mr Wyllie also only "magnetised" one plate in the slide. Mr Whiteford, on his way to the camera, reversed or turned the slide over, thus using the *unmagnetised* plate—i.e. the one over which Mr Wyllie had *not* placed his hand—for his own picture. It was on this plate that the "extra" came, while "the magnetised" plate exposed on Mr Coates had no extra upon it.

On another occasion Mr Wyllie's psychic powers were tested by a committee of practical photographers in Glasgow and Rothesay (*Photographing the Invisible*, page 253) :

Report of Glasgow Association Test Committee

The Glasgow Association approached Mr Wyllie for a test sitting, stipulating that a camera, plates, and slides other than those of Mr Wyllie should be used.

Mr Wyllie, recognising the purpose of this arrangement, readily acceded to the request. Two test sittings, however, were held, one in Rothesay on 9th October, and the other in Glasgow on 23rd October, and both, considering the stringent nature of the tests and conditions, and also taking into account the adverse atmospheric conditions and the natural nervous tension of the medium and sitters, were eminently successful and satisfactory.

Every precaution was taken that experience could suggest. The test committee consisted of expert photographers, chiefly directed by Mr H. H. Thomson, the Association's treasurer—a lecturer on photography of twenty-five years' experience, and a frequent prize-winner in open photo competitions. Other members were Mr Richard Thomson, vice-president ; Mr John Sclator, financial secretary ; Mr Roehead, and myself. Full reports were independently given by each member of the committee and a synopsis made.

The camera used was Mr H. H. Thomson's half-plate teak-wood camera, fitted for the Mackenzie-Wishart patent slide, with envelopes for the same. The plates were purchased at the nearest chemist's twenty minutes before the sitting. Two of the committee entered the chemist's dark room, and filled up eight plates in the slides.

At Rothesay the committee were introduced to Mr Wyllie by Mr James Coates in Glenbeg House, and the second sitting took place in Mr Wyllie's apartments in Glasgow.

The process adopted was simple. Each sitter entered the dark room separately with the psychic, and the sitter carried the slide, which never left his possession. The psychic took hold of the opposite corners to the sitter, and held it there for a short time. Presently the psychic asked the sitter to draw out the slide, and placed his left hand below the slide and his right hand *arched* over the open plate. After some minutes a series of raps or percussion sounds were heard below the wooden slide, and this signal being given, the sitter was requested to close the slide and place it in the camera. Mr Wyllie's hands were examined frequently. No phosphorescent or other suspicious appearance was observed by any of the committee, who were specially instructed to use their keenest faculties of observation. Before development, the plates were examined minutely to detect any markings of the gelatinous surface. None were discovered.

Each member of the committee went through this part of the test process. All the exposures in the camera (with one exception, when he himself sat) were made by Mr H. H. Thomson. Mr Wyllie merely held his hand above the camera and gave instructions as to the period of exposure.

After the plates were exposed they were immediately placed in the camera bag and taken away by the committee for development in a specially fitted-up room in Ebenezer Church, Glasgow. All the committee were present and watched all the stages of development. The following is the result :

Rothesay Test Sitting

First plate developed—Mr R. Thomson, sitter. Small face on right arm.

Second plate—Mr Roehead, sitter. Small figure in centre of body.

Third plate—Mr H. H. Thomson, sitter. Large face over sitter's ; also one in centre of body, and a symbol.

Fourth and fifth plates—blank.

Glasgow Test Sitting

First plate developed—Mr Young, sitter. Bouquet of large lilies near region of heart, probably symbolical.

Second plate—Mr R. Thomson, sitter. Large face showing on left side and arm.

Third and fourth plates—Blank, or faint markings too indistinct to be mentioned as results.

These psychic "extras" obtained under such conditions of control sufficiently testify to the highly developed powers of Mr Wyllie as a psychic photographer.

The test committee unhesitatingly and unanimously testify to Mr Wyllie's marked and convincing psychic power.

(Signed) GEO. P. YOUNG.

R. THOMSON.

H. H. THOMSON.

I will now present some of the evidence given by the Rev. Charles Hall Cook, another cleric who has borne witness to these things in the United States. His investigation of psychic photography extends over several years, and has been brought before the American Society for Psychical Research, by whom his experiences have been published in vol. x. of the journal (January, 1916) profusely illustrated by first-class reproductions of the original photographs. He says :

In the summer of 1901 I conducted a series of twelve experiments in psychic photography with Mr Edward Wyllie, 507½ South Spring Street, Los Angeles, Cal., U.S.A. Mr Wyllie granted me the use of his gallery, dark room, camera, and all accessories, and unhesitatingly complied with all conditions I prescribed—all this gratis on the part of Mr Wyllie. The photographic 4 × 5 plates I myself provided, being a box purchased from a regular dealer for the trade. This box of plates was always kept either in my coat pocket or inaccessible except to myself. The developing was done at different galleries except in three instances, when Mr Wyllie assisted by my request, but efficient precaution was taken to prevent the possibility of exchanging plates.

Before every trial, I made a thorough examination of Mr Wyllie's camera, lens, plate-holder, background, and all accessories. I made no arrangement or engagement with

Mr Wyllie at any time for a succeeding experiment ; in fact, I did not know whether I should make another.

Nine of the twelve experiments were successful—*i.e.* invisible faces, forms, and other phenomenal effects appeared upon the plates besides the sitter.

In the first two successful experiments, June 25 and 26, Mr J. H. Disler, a capable investigator and experienced photographer, assisted me. Mr Disler and I made a most critical and thorough examination of Mr Wyllie's camera, lens, plate-holder, background, and all accessories. Mr Wyllie at no time came in contact with them, but stood at one side as a spectator, in the custody of special witnesses. On one plate there was the appearance of a "bright spot," or "spot of light" resembling a cube-shaped diamond, near the elbow of my right arm, emitting rays of light in lateral directions. On the other plate there was a young girl's face somewhat blurred, but plainly visible on the upper part of my vest. The forehead appeared to be under my collar, and just above it was an object like a star. This plate was developed by Mr Disler, the photographer, in company with Dr Cook, Mumsey's Photographic Stores, Broadway, Los Angeles, immediately after exposure. The next experiment was made on June 27, 1901, at 11 A.M. Mr Wyllie focused the picture and capped and uncapped the lens. The plate-holder was not out of my sight a single instant. In the dark room my observations were critical. My attention was tensely alert that nothing escaped my notice. I watched the developing process, and saw coming out on the plate an object or face before the face of the sitter became visible. It became more clearly defined as the developing process was nearing completion.

Returning to the gallery room, as Mr Wyllie held the negative up before the window, I saw on it a face that was very distinct, even more so than my own. Comparing it with that of the preceding experiment, we saw that it was the same face that had appeared upon the plate the day before. It covered my left shoulder, extended upon my breast, and was larger and much more distinct than the first attempt, with additional accompaniments, flowing and wavy hair, encircled with a halo or luminous radiance, star-shaped flower or lily in the hair, just above the forehead, and symbolic representations of a cross and heart below the face.

This face I recognised as that of the young lady or girl whom

I first met in the month of September of the year 1866, as a student of Antioch College at Yellow Springs, Ohio. We were classmates at that institution, and passed two years of student life together. Her home was at Higginsport, on the banks of the Ohio, twenty miles above my old home. She passed into the other life about four years after the short period of our student life together, that is, in 1873. The name is Flora Loudon.

This I made the subject of an affidavit on June 30, 1900. Four years afterwards I met in Los Angeles a visitor, a stranger just come to the city whom I learned later was a well-known lawyer. He proved to be a relation of Flora Loudon. I quote his testimony, given under the seal of legal authority.

STATE OF CALIFORNIA,
COUNTY OF LOS ANGELES.

WILLIAM LOUDON, being first duly sworn, deposes :

Being in Los Angeles, Cal., about the 7th of May 1905, as an idle visitor, I chanced to see a posted handbill announcing that Dr Cook would deliver a lecture that evening on " Psychical Research."

I had never up till that time known Dr Cook, but, attracted by the nature of the subject announced, I went to hear the lecture.

During the course of his lecture the doctor exhibited a number of stereopticon views of pictures, purporting to be photographs of human forms that were at the time they were caught by the photographic plate entirely invisible to the eye.

Among these pictures was one which I distinctly recognised as that of Flora Loudon, who died more than thirty years ago. Her death occurred shortly after her return from Washington, D.C., where she had been with her grandfather, General Loudon, to witness the ceremonies of the inauguration of General Grant as President of the United States.

She was my niece, and during all her life I was in her company very often, and knew her intimately, and hence am able to aver, from my own personal knowledge, that aforesaid photograph bears a most striking resemblance to the original, as I knew her near the time of her decease.

So far as I know, there was never taken during the life of

Flora Loudon a photograph of her, with such symbols as are seen on said photograph, shown me by Dr Cook.

WILLIAM LOUDON.

Subscribed and sworn to)	EDWARD G. KUSTER,
before me, this 29th day of }	Notary Public in and for
May 1905.	Los Angeles Co., Cal.

(Seal.)

It is a great pleasure to be able to give the testimony of the eminent scientist and naturalist, Dr Alfred Russel Wallace. The full account is contained in his most interesting work, *Miracles and Modern Spiritual Phenomena*,* which should be read by everyone interested in the subject. Speaking of a visit to Hudson's studio, he says :

On March 14th, 1874, I went to Hudson's by appointment. I expected if I got any spirit picture it would be that of my eldest brother, in whose name messages had been received through Mrs Guppy. Before going to Hudson's I sat with Mrs G., and had a communication by raps to the effect that my mother would appear on the plate if she could. I sat three times, always choosing my own position. Each time a second figure appeared on the plate with me. The first was a male figure, with a short sword ; the second a full-length figure, standing a few feet, apparently, on one side and rather behind me, looking down at me, and holding a bunch of flowers. At the third sitting, after placing myself, and after the prepared plate was in the camera, I asked if the figure would come close to me. The third plate exhibited a female figure standing *close* in front of me, so that the drapery covers the lower part of my body. I saw all the plates developed, and in each case an additional figure started out the moment the developing fluid was poured on, while my portrait did not become visible till, perhaps, twenty seconds later. I recognised none of these figures in the negative ; but the moment

* *Miracles and Modern Spiritual Phenomena*, by Alfred Russel Wallace, D.C.L., LL.D., F.R.S. George Redway, London.

I got the proofs, the first glance showed me that the third plate contained an unmistakable portrait of my mother—like her both in features and expression. The second figure is much less distinct; the face is looking down; it has a different expression from the other, so that I at first concluded that it was a different person. On sending the two female portraits to my sister, she thought the second was much more like my mother than the third, was, in fact, a very good likeness, though indistinct, while the third seemed to her to be like in expression, but with something wrong about the mouth and chin. This was found to be due in part to the filling up of spots by the photographer; but when the picture was washed it became thickly covered with whitish spots, but *a better likeness of my mother*. I did not see the likeness in the second picture till I looked at it with a magnifying glass, and I at once saw a remarkable special feature of my mother's natural face, an unusually projecting lower lip and jaw. This was most conspicuous some years ago, as latterly the mouth was somewhat contracted. A photograph taken twenty-two years before shows this peculiarity very strongly, and corresponds well with the second picture, in which the mouth is partly open and the lower lip projects greatly. This figure had always given me the impression of a younger person than that in the third picture, and it is remarkable that they correspond respectively with the character of the face as seen in photographs taken at intervals of about twelve years, yet without the least resemblance to these photographs either in attitude or expression. Both figures carry a bunch of flowers exactly in the same way; and it is worthy of notice that while I was sitting for the second picture the medium said, "I see someone and it has flowers," intimating that she saw flowers distinctly, the figure only faintly. Here then are two different faces representing the aspect of a deceased person's countenance at two different periods of her life.

Dr B. F. Austin, B.A., of the Austin Publishing Co., Rochester, New York, U.S.A., writing to Professor Coates, says (*Photographing the Invisible*, page 160):

Some years ago I had from his own lips the story of the conversion of Mr Ruthven Macdonald, the famous baritone

soloist of Toronto, Canada, who while a Methodist accepted an engagement to sing at Lily Dale. While there, believing, as he had been taught, that all psychics were essentially fraudulent, he thought he would visit a few as a pastime, and among others selected a spirit photographer, who was, of course, an entire stranger to him. When the first photograph was developed, the photographer asked him to sit again, as the picture was unsatisfactory. Mr Macdonald asked to be shown it, but the photographer demurred and wished to destroy it. Mr Macdonald insisted, and on seeing it, beheld, to his amazement, the form of his mother standing behind him in the picture and holding up a hand *with two clearly recognisable thumbs*. This had struck the photographer as uncanny.

Mr Macdonald, on seeing it, exclaimed: "Destroy that! Why, that is my mother. *She had two thumbs on one hand.*"

Dr Austin adds :

I saw this photograph of his mother. The face and form were clearly defined and the hand with the two thumbs made an impression on me I shall never forget.

I now give some testimony to the powers of Mr Boursnell as a psychic photographer. I only saw him on one occasion, about two months before his death. He was then about eighty years of age and had obtained psychic photographs up to a few months previously. At the time I saw him he was in failing health and a ripe old age, and although I did not get a sitting for photography I had a fine proof of his clairvoyance and an extraordinary demonstration of his powers, he twice drawing the auric light from my fingers in bright streams, clearly visible in broad daylight, once in the presence of Mr R. A. Bush, who also saw it distinctly.

Mrs Shaw, of 303 Sauchiehall Street, Glasgow, gives an account of a sitting she had with him (*Photographing the Invisible*, page 134) :

Mr Boursnell, the photographer, was unknown to me before I sat in his place. I know of no means by which he could

have obtained and produced for me this fully identified picture of my grandmother, whom I so well remember.

Mr Duncan Macintosh, of 2 Royal Terrace, Springburn, Glasgow, writing to Mr Coates, says, under date 8th October 1910 :

The people who recognise the "extra" as Mrs Shaw's grandmother are Mrs Shaw's own mother and her cousins in Halifax, Yorks. When Mrs Shaw's mother first saw the photograph, she exclaimed : " I hope you have not disturbed mother in her grave." I called the other evening and spoke to the lady herself, and she admitted that these were the words she used. Other members of Mrs Shaw's family recognise the psychic picture of her grandmother, but are so averse to psychic doings that they will not give their names for publication.

Mrs Shaw's mother gives the following testimony :—

37 NEWCOMEN TERRACE, COATHERN,
REDCAR, YORKS.

I authorise you to say that the spirit face which appears on the photograph of my daughter, Mrs Shaw, is that of my mother, Hannah Kaye, who died 27th December 1874.

She is also recognised by Mrs H. E. Shaw.

(Signed) SARAH ANN EASTON.

Boursnell in the course of his wonderful psychic career took hundreds of these pictures showing spirit forms and faces, many of which were identified as those of deceased relatives and friends of the sitters, and many testimonies similar to the above are on record. On the other hand, very many, having obtained this evidence, have been afraid to testify to it publicly, restrained by fear of ridicule or because they thought that the subject was unpopular, unorthodox, and so not quite respectable.

These fears are not confined to one class. They are well illustrated by the action of a lady of title who obtained precious evidence of survival through Boursnell, of whom

Mr Stead says (the case was also known to Archdeacon Colley and Mr Coates) :

A society lady well known in literary and scientific circles lost an esteemed friend. She went to London, having been advised to go to Mr Williams, an old psychic, for materialisations. At a circle held in the latter's house, she suddenly heard herself called by a familiar name, and was informed that she was wearing a watch in her breast which once belonged to the owner of that voice. There was much more, but as it has nothing to do with photography, I refrain from further reference, except to say that this lady's heart was greatly comforted. By direction, she went to a septuagenarian photographer (the late Mr Boursnell, London), being careful not to announce her name. Poor old Boursnell thought she was a duchess, he afterwards told Mr Stead. The old man described a spirit invisible to her, but who came in with her. The lady inquired if a spirit photograph could be obtained. Mr B. could not tell; he would try. To her intense surprise, the photo-plate showed the beloved features of this friend, whom she never hoped to see this side of the grave (the Rev. E. D. Girdlestone).

It will scarcely be credited, but it is nevertheless a fact, that this lady gave strict orders that the negative should be destroyed!!

Time was when those who believed in Jupiter's moons, the motion of the earth, and the spots on the sun, were considered both disreputable and unorthodox, but just as those days of ignorant bigotry passed, so will these, and as more enlightened views prevail the strange reluctance to testify to the reality of spiritual things, so often encountered, will become a thing of the past.

It is a fortunate thing for mankind that the prophets and the apostles were free from the absurd notion that psychic things were either uncanny, disreputable or unorthodox, and so did not suppress or hide up their evidence, or there would have been neither Old or New Testament story to guide, encourage and cheer the hearts of men.

Mr A. Mackellar, 17 Calderwood Road, Merrylea, New

lands, Glasgow, whom Mr Coates knows as a man of integrity and sound judgment, writes :

I called on Mr Bournsell with my daughter Nan in the hope that I would get a photograph of my late wife. Mr Bournsell described a spirit of a clergyman with whom he said I had been associated in my earlier days. I did not recognise the description.

When I received the print *I at once recognised the striking photograph of the family doctor who had attended me from childhood until well on in life.* I showed the photograph to his son (also a medical man in the city), who said that it was a remarkable likeness of his father. I have reason to know that he was much impressed with it.

That Mr Bournsell described him as a clergyman is easily accounted for by the fact that the late doctor had quite a clerical appearance.

A. MACKELLAR.

I have in my possession two photos taken by Bournsell for my friend, the late Vice-Admiral Osborne Moore. At the time they were taken Bournsell did not know the Admiral and had no knowledge of his family affairs. One shows the spirit picture of the Admiral's grandmother close to his side. The face is perfectly distinct and, compared with a photo of his grandmother which I also possess, is seen to be identical. Another photograph of extraordinary interest is the spirit picture of Iola shown standing close to the Admiral. Not only was the face recognised by the Admiral, but there is a very striking and impressive means of identification exhibited by the spirit figure. On the right-hand side of the lower lip there is distinctly shown a dark patch extending downwards towards the chin.

The tremendous significance of this apparently trifling detail will be realised when it is stated that thirty-five years previous to Bournsell taking this photo of a stranger Iola, a relation of the Admiral, of whom this spirit picture is a likeness, had died of *erysipelas, which commenced as a small patch on the right-hand side of the lower lip in the exact spot shown on the spirit photo.* Bournsell by no

possible means could have had any knowledge of this. The Admiral showed me many other recognised spirit photos of friends, but he was particularly emphatic and positive as to the evidential nature of these two. I have also an intensely interesting photo showing the auric light streaming from the Admiral's hand immediately after Boursnell had stroked his arm as he stroked mine, when he drew the auric light from my fingers in broad daylight (page 408).

I now give two very evidential Wyllie cases.

Mrs Charlotte Grant, of 30 Derby Street, Glasgow, paid a visit to Wyllie in Glasgow in November, 1909. Mr Wyllie, owing to the foggy weather, at first refused to take her, but finally did so. A bright merry picture of her dead son came out on the background of her dress. Speaking of it, she says (*Photographing the Invisible*, page 269):

I was not thinking of Alex. but hoping and expecting to get the photo of another person. When I got the proof I was delighted and surprised to get the picture of my son Alex. *I never had a photograph taken of him in life.*

Miss Ross, an old friend of Mrs Grant, who knew Alex. well and was with him in his last hours in life, called to see Mrs Grant a few days after they obtained the photograph. Mrs Grant let her see it without comment. When Miss Ross saw it, she exclaimed: "Oh! that is little Alex. with his smiling face. How did you get that?" Mrs Grant said: "He is dead, you know." Miss Ross replied: "I know that, but how did you get it?"

Professor Coates received the following certificate and letter from Mrs Grant and the witnesses, after having sent them the above account for confirmation:—

30 DERBY STREET, GLASGOW,
23rd September 1910.

DEAR SIR,—Please find signatures enclosed. When little Alex. took the illness from which he died he was very fevered,

so I cut his hair to try and cool him. I did not cut it very evenly. When I received his spirit photo from Mr Wyllie his hair was just as I had cut it before he died. Yours truly,

CHARLOTTE GRANT.

Certificate enclosed with the above

We have read the account and beg to testify that it is correct.

CHARLOTTE GRANT, 30 Derby St., Glasgow.

MARGARET ROSS, 151 W. Princes St., Glasgow.

JEAN GRANT, 30 Derby St., Glasgow.

ISOBELLE M. GRANT, 30 Derby St., Glasgow.

The testimony in this case is most conclusive. A stranger to Glasgow and to this family produces the photo of a boy who has departed this life and who never had his photograph taken while in the mortal body, there being thus no picture of him in existence, save the spirit picture. The evidence is as complete as the laws of ordinary and expert evidence demand, as Professor Coates remarks.

Another very evidential case is given by Mr Henry Standfast, of Belize, British Honduras. This case is given by Professor Coates in *Photographing the Invisible*, page 286, and a long account with much additional evidence obtained through other psychics and confirmed by the finding of the negatives, was published by him in the *Two Worlds*, the whole forming a most wonderfully evidential case. Mr Standfast sent the account of the photograph in the first instance to Mr J. J. Morse, and it was published in the *Two Worlds* for 21st April 1911, the same number containing the notice of the death of Mr Wyllie.

Mr Morse says :

Mr Standfast, the writer, is well known to me as a thoroughly honourable man, and his plain, straightforward testimony can be accepted without reserve. He has resided in Belize, British Honduras, for many years, holding a responsible position in the United Fruit Company there.

In his article in *The Two Worlds*, Mr Standfast says :

I had read notices of Mr Wyllie's gifts, and not finding his address, I sent to Mr Morse a package containing a lock of hair and letters, one to Mr Wyllie and one to my wife, who had gone to the "other side" about two years before. I furnished no information about age or cause of death, but asked Mr Wyllie to do the best he was able for me under the circumstances.

The letter to my wife contained words to this effect : "A photo sometimes takes you at your best, even idealising, as everyone knows ; sometimes at your worst—and both are exact. Now, I want you to give me one of yourself at your best, or as you are now, if that be a possible thing. I do not dictate what I know nothing about, but just request this as definitely as I can, so my thought may be clear to you on the other side of the veil. I am not wishing for an anatomical duplicate of the fleshly face. I want a portrait of the being."

I received a photo depicting my letter addressed to my wife attached to a dark screen. Underneath the letter, in the right-hand corner, was a *painfully accurate* portrait of my wife as she was a few days before her death. She was tortured to death by cancer, which wasted the flesh off her body, and was seventy-two years of age. Above the letter, in the left-hand corner, is a portrait of her at about thirty or thirty-five years of age.

The features are exact in all details. Noticeable is the way she had fixed up her hair. She would curl her hair in a particular manner, not in her everyday style, but curled all over her head and down the forehead. When finished, she would come and look at me straight in the eye, to see if I really admired it. (Being an artist, and she having good features, I preferred the classic style.) I used to laugh at her earnestness over decoration, and tell her she was beautiful in any style.

In the portrait showing the face at the latest period there is the shoulder on one side down to the breast, given with a dress she sometimes wore of a peculiar pattern which I could identify in the dark. It is pleated or folded or embossed or raised—I don't know the proper feminine name for such work ; but it is not printed and not what any lady might happen to have, because it was arranged by herself for occasional wear. It would be a difficult matter for me to think of any particular thing I could ask for in the way of a test more than what is

given in these portraits of my wife. Such personal points are more convincing to a plain mind like mine than years of lectures and stocks of hypotheses. Nothing at all can be proved anywhere except by corroborative evidence. I have had a very gratifying experience and want to make it as widespread as I can.

Afterwards Professor Coates had considerable correspondence with Mr Standfast, and the negatives were found among Mr Wyllie's effects. This is a wonderful case as Mr Standfast was a total stranger to Mr Wyllie, who resided over 5000 miles from Belize, the only connecting link being the letter and a lock of Mr Standfast's hair. The testimony of several witnesses who knew Mrs Standfast, and who recognise the spirit picture as her likeness, has been obtained by Professor Coates and these letters are before me as I write. I reproduce them, as the case is important.

BELIZE, BRITISH HONDURAS,
June 10th, 1912.

MR JAMES COATES,
GLENBEG HOUSE, ROTHESAY, SCOTLAND.

DEAR SIR,—I beg to say *re* the photograph of two faces shown to me by Mr Standfast and purporting to have been taken in England, that I recognise in the elder of the two faces the portrait of Mrs Standfast as I saw her in Belize some weeks before her death.

A. CARTER,
Cashier, United Fruit Coy.

BELIZE, BRITISH HONDURAS,
June 10th, 1912.

To all whom it may concern.

The photograph, that is to say the elder face, shown to me by Mr Standfast, of his late wife is, as far as I remember, a very good photo as she appeared shortly before her death.

I have the honour to be, sir,

N. WM. M'CORD,
H.M. Customs.

BELIZE, *June 13th, 1912.*

MR COATES,

DEAR SIR,—I wish to say that I have known and worked for Mrs Standfast for eight years and I recognise her in the photograph shown me by Mr Standfast, also her dress.—Yours respectfully

MARGARET SKELTON.

QUIRINGUA, GUATEMALA,
May 29th, 1912.

MR JAMES COATES,

DEAR SIR,—In reply to your letter of 16th April last addressed to me at Belize, Brit. Honduras, relative to a psychic photograph of the late Mrs Harriet Standfast, I have much pleasure in saying that I recognise the elder of the two faces on the photo shown me by Mr Hy. Standfast as that of his late wife as she was about two months before her death, the last time I saw her. I knew the late Mrs Standfast for several years.

Yours faithfully,

JAS. M. HYLTON.

UNITED FRUIT COMPANY STEAMSHIP LINES,
PORT OF BELIZE, B.H.
June 9th, 1912.

MR JAMES COATES,

DEAR SIR,—I beg to say that I recognise the photo of Mrs H. Standfast, shown me by Mr Standfast, as a portrait of that lady some few weeks before her death.

Yours truly,

HAROLD F. SHARP,
Coast Purser, United Fruit Co.

There are scores of well-evidenced cases attesting the genuineness of Mr Wyllie's powers in addition to the ones here quoted. The reader is referred to Professor Coates' book, when he will find many others. Mr Wyllie departed this life, on 10th April 1911, in his sixty-third year.

He had been a captain in the New Zealand A.C., and took an active part in the Maori campaign. He was of the Scotch family of Wyllies, who as statesmen and soldiers have been connected with India for over a hundred years.

The late Lieutenant-Colonel Sir W. H. Curzon Wyllie, K.C.I.E., C.V.O., who was shot in London, was his cousin. Mr Wyllie was born in Calcutta in 1848, his father being the late Colonel Robert Wyllie, of Elderslie, North Devon, who was for many years Military Secretary to the Government of India.

The following is an interesting testimony from Mr Walter Jones, director of the well-known firm of Jones & Atwood, of Stourbridge. Writing Professor Coates under date 19th April 1911, he says :

My first meeting with Mr Wyllie was in a London hotel. I invited him to dine with one lady and two gentlemen friends who were, I believe, Agnostics. The four were strangers to each other. When we had nearly finished dinner, I remarked to them : "Our friend here is a psychic, and takes psychic or spirit photos ; I don't know whether he is clairvoyant, also." He replied : "I am not a good clairvoyant, although I see things occasionally ; but I am not the only clairvoyant in the company." I looked at him, and he continued : "The lady opposite is also clairvoyant. Are you aware of it, madam ?" "No," she replied. "Well, I see a young girl by your side, with long curls and bright blue eyes, looking at you intently, and I am sure you often see that girl." "Yes," she replied, "that is my sister Jessie, who died in my arms eighteen years ago, and I have seen her every day since." *This was a greater surprise to her husband than to any other member of the party.*

Mr Walter Jones, of Stourbridge, is the managing director of Messrs Jones & Atwood, Engineers and Ironfounders, Stourbridge. In the iron and steel world and in scientific sanitary and municipal circles he is well known and is a practical man of affairs. He had the following remarkable experience, which he sent to Professor Coates, under date 12th November 1909 (*Photographing the Invisible*, page 354).

For some reason or another the question of psychic photography seems to have been dogging my footsteps for several months, and I have asked myself : Is it accidental ? is it coincidence or is it design ?

On Saturday, August 7th, 1909, my daughter and I went for a cruise on board the *Amazon* on the fiords of Norway. I made the acquaintance of two youths who were accompanied by an aunt. One of the youths stated that she had received a message by automatic writing. I asked the lady if she believed in spirit photography. She replied: "Oh yes; a friend of mine has many of them." At my request she gave me the name and address of the gentleman.

My interest was aroused. I had not seen any spirit photography. On writing Mr Blackwell he wrote me saying that he would be pleased to see me. I called on Wednesday, 22nd September, and spent six hours with him. Just before I said good-bye he gave me one out of his collection. Was it a coincidence that this particular photograph should be recognised by myself and several intimate personal friends as that of my dear wife who passed away on February 15th, 1897?

The remarkable feature of this case is the fact that this photo had been obtained psychically *several years before* by Mr Lacy, who passed it on to Mr Blackwell, and it had been classified as "unrecognised." It lay unrecognised among scores of others in the collection until an absolute stranger, Mr Jones, was mysteriously led to visit Mr Blackwell, and this particular spirit photograph was handed to Mr Jones and proves to be an admirable likeness of his deceased wife, who passed away twelve years previously. Neither Mr Lacy nor Mr Blackwell had ever seen or heard of Mrs Jones, and it was evidently no mere coincidence that brought about this extraordinary meeting and recognition. A companion of the spirit photo and a portrait of the late Mr Jones shows that the features are absolutely identical.

At the present time the only psychics in this country possessing the power of obtaining these spirit photographs with any degree of certainty are Mr William Hope and Mrs Buxton, both of Crewe, and Dr T. D'Aute-Hooper, of Birmingham.

The first two, Mr Hope and Mrs Buxton, work together

usually, but each can obtain results independently. Professional photographers and others well versed in photography, sometimes using their own cameras, have obtained remarkable results through them. During the past fifteen years many recognised portraits of the departed have been obtained through them under test conditions. The evidence available is overwhelming and sufficient to convince any reasonable man.

Mr Walker, late of 3 Palace Road, Buxton, a photographer whose experience goes back to the wet-plate days, gives the following testimony to the powers of Mr Hope and Mrs Buxton, the Crewe psychic photographers :

On November 7th, 1910, I sat with the Crewe Circle, and was photographed by the camerist of the Circle. Two plates were exposed on me—time, 15 seconds each, the day being dull. On one plate, in addition to other “extras,” is the portrait of my friend Mr Alfred Smedley, late of Park Mount, Belper, so well known. On the second plate Mr Smedley appears again, but on the opposite side of me, with another “extra,” said to be that of the spirit responsible for the phenomena produced at the Circle. The background used was the grey side of an American cloth table-cover, and the plates were mine.

I purchased the plates, which no one handled after the maker packed them save myself. In the dark-room I cut open the box and, after carefully examining the dark slide, I inserted two plates. The remaining ten plates in the box were carried in my pocket. The camera, which I examined, was empty and the lens clean. I inserted the dark slide. After exposure, I took it, with plates, into the dark room and developed the latter. I now send you the photographs, which I have enlarged at your request, for *Photographing the Invisible*. The camerist withdrew the shutters but neither he nor anyone else touched the plates.

Mr Alfred Smedley and Mr Walker were lifelong friends, so there is no doubt as to the recognition, but the following certificate settles this point :—

DERBY ROAD, BELPER,
April 8th, 1911.

I have much pleasure in certifying that the spirit photographs taken with Mr Walker at Crewe in November last are of my father, the late Alfred Smedley, and that the portraits are identified also by the undersigned, whose names are appended to this certificate.

LILIAN R. SMEDLEY.

THOS. F. SMEDLEY, Derby Road, Belper.

GEO. WHEELDON, Joseph Street, Belper.

HY. WIGLEY, Bridge Street, Belper.

(Photographing the Invisible, page 296.)

Sir William Crookes, who is acknowledged as the doyen of English scientists, gives the following testimony to the powers of Mr Hope and Mrs Buxton in *The Psychic Gazette* for December, 1917 :

I went down to Crewe and had my photograph taken by the psychics known as "The Crewe Circle." My portrait was a very good one, and on the same negative was a good, recognisable portrait of my departed wife, just by the side of me.

Now, I had taken the packet of plates with me from London in my pocket. I bought them in this neighbourhood, and took the packet down unopened just as I had received it. And when I got to Mr Hope's (the photographer) I went into his dark room with him ; he was quite willing. I then opened the packet of plates myself and took out one of them, which I marked with my initials. I wrapped up the remaining eleven plates in the paper they came in. Then I put my marked plate in the dark slide and put it in my pocket. We next went out into the room where Mr Hope takes his photographs. I sat down in a chair, and when all was ready for him to photograph me I handed the dark slide to the lady who was with me, from London, and she handed it to him. Mr Hope simply put the slide into the camera, opened it, took my photograph, shut it up again, took the slide out of the camera, and handed it back to the lady, who gave it to me. Thereupon I took it into the dark room and developed the plate myself. I may say I am an experienced photographer. Mr

Hope did not touch the plate until after it was fixed. I brought it home here and printed from it.

Now that, I think, is a very good test. I had only the one photograph taken. There was no one visible by my side, and the lady who accompanied me from London saw nothing there. I will show you the picture. Everybody who has seen it who knew my wife—not simply our relations and family—recognises it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness.

One such testimony from such a man sweeps away like so much chaff the opposition of those who, *never having made an honest and patient investigation* and devoid of practical experience, endeavour to discredit a subject of which they know nothing.

I have received the following from Mr William Jeffrey, a well-known and thoroughly practical business man of 15 India Street and 73-85 M'Alpine Street, Glasgow. Writing under date 20th July 1918, he says:—

I first met Mr Hope in June 1914 in Glasgow, just before the war. We used the studio of a professional photographer, having with us also a Mr —, one of the managers of the firm of Kodak Limited, a man of considerable experience and recognised to be one of the most able men in photography. (For business reasons his name is withheld, but can be given privately.) The first experiment took place on June 28th, the camera being examined by all of us. I am an expert amateur conjurer and if there had been any trick I should have detected it right away. It was my knowledge of conjuring which first made me investigate psychic phenomena with the idea of showing up the whole thing as a fraud. I found truth, and I thank God for it. To make quite sure of the camera having nothing to do with the production of these spirit photos we asked if we might test it by using *another camera*, which was granted, and we borrowed a half-plate camera and plates from an adjoining studio. The sensitive plate was signed all over the film to prevent substitution. We loaded the dark slides with the plates and developed and fixed the negatives

ourselves. The result of this first experiment was that the face of my grandfather came right upon my chest. He has also come on two other plates.

I have compared the photograph of Mr Jeffrey's grandfather taken when in the earth life with the spirit photos, and the likeness is unmistakable. Mr Jeffrey also sent for my inspection another psychic photo taken on 26th January 1917, showing the face of his late wife. Of this photo he says :

The face is as like Mrs Jeffrey as it possibly could be. In this case I did all the process of loading the slide and developing the plates.

On the back of the photo he states that it is her exact likeness as she was shortly before her last illness, and that no similar photograph was previously in existence. This is excellent testimony coming as it does from a photographic expert and a first-rate conjurer, who would have been able to detect any trick had it been there. The thing is, however, clinched by the fact that the spirit photos are *recognised* as the likeness of the departed.

During the same visit of Mr Hope to Glasgow, Mr Peter Galloway, of 98 Argyle Street, a well-known business man, had a photo taken of himself and wife by Mr Hope. On this is a perfectly clear and distinct picture of their little daughter, exactly as she was in the earth life, and which they clearly and distinctly recognise. *She never had her photograph taken while in the mortal body*, nor was any sketch or drawing ever made of her. At the time the photograph was taken both of them were thinking of their deceased son, and hoping they would get his picture. Instead of the son's picture they got the daughter's, proving once again that those pictures are *not* thought forms.

The following account was recently sent to me by Lady Glenconner, with permission to use it "as a testimony to the truth of spirit photography in your forthcoming book."

The case is one of singular interest, most impressive and remarkable. Under dates 22nd September and 1st October 1918, she writes :

In May 1917 I had a vivid dream of my boy saying to me that he would meet me at Crewe, without fail, and that he would stand behind me, placing his hand on my left shoulder. This was my dream and I, feeling sure that it was a message from him, caused my younger son to write a statement, worded and signed as follows :—

“ I hereby bear witness that Mamma told me she had dreamed of ‘ Bim,’ who told her in her dream that he would meet her at Crewe, and, standing behind her, would put his hand on her left shoulder.

“ (Signed) STEPHEN TENNANT.

“ *May 1917.*”

Lady Glenconner still has this document, signed and dated, amongst her papers. In October of the same year she visited Mr Hope at Crewe with her younger son, Stephen Tennant, and they sat together for a photograph. To her great delight there appeared on one of the plates, amidst a good deal of auric light, a hand resting on her left shoulder. Thus was the compact fulfilled (*vide* Chapter XII.). I particularly inquired as to whether any mention of the dream or of the promise to show a hand on her shoulder had been made to Mr Hope, and she replied, under date 1st October 1918 :

No, I did not mention my dream to Mr Hope, or the promise of the hand being seen on my shoulder.

While in another letter she particularly dwells on the point that Mr Hope could by no possibility have any knowledge of the dream or compact. (On this head the reader is referred to the case of Mr Galloway’s little daughter.) By the kindness of Lady Glenconner I possess a print from the original negative of this wonderful photograph. It shows her seated, with her younger son.

Just above her left shoulder is a little cloud of light, and from the midst of this cloud extends a sharply defined wrist and hand, the hand being laid on her left shoulder. Under a magnifying glass the details and modelling of the hand—the fingers, knuckles and wrist-joint—are seen with the utmost clearness and distinctness, so as to be absolutely unmistakable.

I have yet to see the person who has not been deeply impressed by this most wonderful photograph.

The Hon. Edward Wyndham Tennant, Lieutenant 4th Battalion Grenadier Guards, the son of Lord and Lady Glenconner, who has thus wonderfully manifested from the spirit world, fell in action at the battle of the Somme, 22nd September 1916.

Among the photos obtained through Mr Hope of those who have fallen in the war and clearly recognised by the relatives, one—sent to me just as this book goes to Press, by Mr J. Hewat M'Kenzie—of his son who was killed in the fighting around Jerusalem, and taken on 26th September 1918—distinctly shows the bullet wound in the temple which was the cause of death. Mr M'Kenzie says that Mr Hope could by no possibility have had any knowledge of this detail, and that no description of it or any photograph of him had appeared publicly.

On 28th June 1918 I had two sittings with Mr Hope and Mrs Buxton, one in the morning, the other in the afternoon. I made no appointment with them. They did not know who I was and I withheld my name and address until *after* the plates were developed. Having made a careful study of the subject I was thoroughly *au fait* with all the methods of producing faked or bogus spirit photos. I asked permission to have control of the conditions, and this was readily granted. I purchased a packet of quarter plates, which I brought with me unopened to the house. I most carefully examined everything connected with the process. I took the camera to pieces, unscrewed the

components of the lens and thoroughly examined every part of it, passing my fingers through the lens tube. I also examined the background. As, however, most of the spirit faces or figures are wholly, or in part, projected on the *clothing or persons of the sitters* the prepared background theory is at once ruled out. I thoroughly examined the dark slide every time. I filled it with plates from the packet in my pocket, and carefully examined Mr Hope's hands. Everything was simple and straightforward.

I had twelve plates exposed on me. All these plates I placed in the dark slide myself. In the case of six of the plates I was alone in the dark room. With the other six Mr Hope was present in the dark room when I placed them in the slide. In no case did Mr Hope touch the plates or place his hand over them during the operation of filling the slide.

I carried the slide out to the room where the photos were to be taken, and after the picture was focused handed the slide to Mr Hope, who placed it in the camera, drew the shutter, and the exposure was made by means of rubber tube and press ball by either Mrs Buxton or Mr Hope, who stood one on each side of the camera, and during the exposure, which varied from ten to fifteen seconds, each held a hand over the camera, not touching it but distant some three or four inches from it. The shutter of the slide was then pushed in, the slide reversed and another exposure made on the second plate. This completed, the slide was handed to me, and I took it to the dark room, and there developed and fixed the plates myself, never allowing Mr Hope or any other person save myself to touch the plates from the time they were taken from the packet in my pocket until they were developed and fixed by me personally. Each plate was carefully marked by me with a private mark graven in the gelatine film with a sharp-pointed instrument, so that it could not be erased. These marks were carefully noted on the plates before and after

development to make sure of no substitution. I carefully inspected the dark slide and camera, and looked through the lens before the exposure of each pair of plates. I never allowed Mr Hope and the slide when he held it to be out of my sight for a moment, and there was no possible opportunity for him to tamper with the plate, had he wished to do so. I may say that I am a photographer of many years' experience and thoroughly familiar with the art. The resulting twelve negatives constitute a series which Mr Hope informs me are unique in all his psychic photo experiences. Here is a description of the twelve negatives.

1 and 2. No trace of any abnormal appearance of any kind. Nothing but myself and the background is to be seen.

3. A distinct light, in the form of a nebulous white cloud, appears above my left shoulder and in contact with my cheek.

4. A remarkable white veil over my face, partly blurring and obscuring my features. All the rest of the picture perfectly sharp and clear. My head has *not* moved, for the ears and chin are critically sharply defined.

5. A white tuft or brush of nebulosity standing up several inches from the top of my head and on the left-hand side of it.

6. The same white tuft of nebulosity shows projecting from the right-hand side of my head.

7. At this stage both Mr Hope and Mrs Buxton, especially the latter, showed disappointment and anxiety, because no definite faces had yet come. I had had no sleep the previous night and was not in good form. It was suggested that two of Mrs Buxton's daughters should stand behind me as I sat in the chair. To this I consented, and I again loaded the slide with two plates from the packet I carried with me, and these were duly exposed. The first, No. 7, shows nothing abnormal, nothing but myself seated and the two girls standing behind me.

8. The second plate shows two nebulous patches of light on the background—one between the two girls' heads, the other above one of the girls. These two balls or patches of light appear to stand out stereoscopically from the background, as though they were floating in the air close to the girls' heads.

9. Sat for this exposure with the two girls standing behind, as in the two previous ones. This photograph shows a strong, clearly defined man's face projected upon the upper part of my head and occupying the vacant space between the two girls. The features are strong and distinct, and a curious tuft or stream of light rays extends from the upper part of the face. This face, seen in the stereoscope, gives the distinct impression of being in front of the two girls and of being superimposed upon my head, and distant quite three feet from the background. It seems to be floating in the space between and in front of the girls and close to me. The face is evidently that of my uncle, James Tweedale, who died many years ago.

10. The two girls now retired and I sat alone for the remaining three exposures. Nothing abnormal on this plate.

11. A white patch on the left-hand side of my head and in contact with it. This shows the eyebrows and part of the nose of the same face as No. 9.

12. A strong white patch completely hiding part of my right cheek and showing distinctly the nose and central part of the same face as is given in No. 9.

A careful examination of Plate No. 5 shows also traces of the eyebrows and bridge of nose of this same face which has thus shown up on four plates, while attempts to register its presence are indicated by tufts of light and nebulous clouds on four others. Four plates are blanks or devoid of abnormal results. Eight out of twelve contain results which I am positive could not have been transferred to the plates by any normal means. As soon as I saw that the

phenomena were manifesting in contact with my face and head, I changed my position each exposure, after the slide was drawn, so as to alter the position of my head *on the plate after focusing*. In spite of this and of the fact that my head is seen in widely different positions on the negatives the lights and faces in seven out of eight results are in careful contact with my head, *accurately following my movements and changes of position*. The face exactly represents that of my uncle, of whom I was *not* thinking. During several of the exposures I held a lock of my mother's hair in my hand, and during others, a watch belonging to my father-in-law, in each case concentrating on them to test the statement that these things are "thought pictures." No trace of either of these persons shows on the plates, proving conclusively that the face on my plate was *not* due to the concentration of my thought. The camera used was an ordinary quarter-plate tripod-stand camera, and was rearranged in position and focused for every two plates taken. No figures were clairvoyantly seen during the photographing, but at a sitting we had previous to the photography Mr Hope said that he clairvoyantly saw the form of a young girl near me. This, it is to be noted, did *not* appear on the plates, as would have been likely if the "extras" had been produced by him by a trick.

The above test sweeps away all the theories of fraudulent production of these figures, such as :

1. Trick dark slide.
2. Substituted slide or plate.
3. Double exposure.
4. Film, bearing image, and placed in the lens.
5. Transparency hidden in slide or camera.
6. Image painted in luminous or radio-active substance on inside of slide, or secreted in the hand and held over the plate.
7. Prepared background.

8. Image introduced by a pinhole "lens" through front or side of camera.

It also disposes of all such theories as that these pictures are the result of the imagination running riot amidst the shadows of cloud effects, foliage, folds of garments, or stippled surfaces. The face on my series is so clear and distinct as to render mistake impossible, in addition to which it is reproduced in four different positions on the plates.

In addition to the above considerations there is the matter of frequent *recognition* of spirit faces. This sweeps away at one stroke *all* the theories of fraud, especially, as very often happens, when no photograph or picture of the departed was in existence (*vide* pages 412, 422).

Of this recognition I have had abundant proof. I have seen a score or more of well-authenticated recognised pictures taken by Mr Hope and Mrs Buxton under test conditions and compared them with the photographs of the deceased taken during their earth life, and received the most solemn testimony from the owners of many of these pictures, some of them my personal friends, and many of them holding positions of high standing and responsibility. I have also had the testimony of people who received recognised pictures of their departed dead through Mr Hope and Mrs Buxton when there has been no other picture or photograph in existence. In short, the evidence that can be produced for the reality of this form of psychic manifestation both through Mr Hope and his colleague is of the most convincing nature, while the total evidence available for the fact that recognised pictures of the departed dead can be obtained, and have been obtained, by super-normal means is simply *overwhelming*, and can only be ignored by those who are either ignorant of, or deliberately ignore or pervert, the facts.

A careful study of the cases on record shows unmistakably that the spiritual beings concerned in the production

of these pictures are not confined to one method, but just as human beings in the material world can employ different methods of reproduction, so can they. If one wishes to present one's likeness to the camera one can either—

1. Pose directly *in propria persona*.
2. Present a painting, sketch or statue of oneself to the lens and have that photographed.

There is good reason to conclude that discarnate spiritual beings can do likewise.

There is every reason to believe that many of the spirit photos obtained are *direct portraits* of the spirit or spiritual body. As I have said before, the spirit body is of a very refined and tenuous nature, but still material. The observed phenomena of materialisation (Chapter XX.) show conclusively that it can clothe itself with grosser matter in varying degrees of solidity, extending through the mist-like atmoplasma, the dough-like pachyplasma up to absolute solidity. Obviously the assuming of sufficient solidity to reflect sufficient light to be observable by the camera lens is a matter of degree and well within the scope of the observed phenomena, especially when we also remember that the spirit body is often seen to emit a radiance or light peculiarly its own, which light may easily affect the photographic plate while invisible to normal sight.

Photographing the normally invisible has of late years become a common experience, as illustrated by astronomical photography, the photography of certain regions of the spectrum, and of certain chemical substances.

In the case of those spirit pictures which are faint and nebulous, probably the clothing of the original spirit body with matter has not been carried far. In those cases where the picture is clear and vigorous the process of overlaying with grosser matter has been more extended. I have a wonderful photo taken by Mr Hope, of Crewe, in which the actual process of drawing the atmoplasma from the bodies

of the sitters previous to obtaining the photograph of the spirit form is shown in a very remarkable manner. On the other hand, some pictures obtained by psychic photography are evidently the images of representations or models held up or presented by the spirit people to the camera, just as we might hold up a person's picture to be copied. Some exhibit additional symbols, or designs, just as we might wear certain articles of jewellery on our persons, for purposes of evidence or identification.

The spirit forms on the plates are often accompanied by symbols, as in the case of Flora Loudon (page 404), whose spirit photograph is accompanied by a heart, star and cross. Should this fact present difficulties to some let them remember that the making or presenting of these pictures or symbols is no more wonderful than the spirit raiment which accompanies the departed, and which clad the arisen Christ. It would be absurd to suppose that spiritual beings with their extended powers are less able to make and construct things than mortals. It is very evident that these symbolic figures are assumed, drawn or constructed for the occasion by the spirit people. Some of the spirit figures, also, have the appearance of not being direct pictures of the spirit body, but photographs of something analogous to a sketch or picture of the deceased person held out before or presented to the camera; but many are undoubtedly direct photos, as I have before remarked.

Still another class of results are observed, termed psychographs. These pictures are obtained *without the aid of a lens* and without the photographic action of such daylight or artificial light as we are in general familiar with. I have ranked this class as No. 3. Exactly *how* these results are produced on the plate it is impossible at present to say. They are not done by lenses such as we have any knowledge of. The spirit operators are either able to project images by means at present totally unknown to us, or they represent "light paintings" upon the sensitive film, or

impressions analagous to X-ray photos, in any case done in some kind of light which is radio-active and capable of passing through opaque coverings; for these pictures (psychographs) are obtained by holding the *unopened* box of plates between the hands of the psychics for a few minutes and then developing them. After the publication of Mr Trail Taylor's experiments, in which he stated that some of the psychic images produced in a stereoscopic camera employed by him had apparently not been produced by the lens, Mr Andrew Glendinning tried to get psychic pictures without a camera and was the first in this country to get results by this method, through Duguid and others. These psychographs have also been obtained by the Rev. Charles Hall Cook, also by Mr H. A. Reid and Mr William J. Peirce, through the psychic powers of Wyllie, and also by the late Archdeacon Colley and others, through the Crewe psychics and through Dr T. D'Aute Hooper of Birmingham. In all the above classes of psychic pictures there is not only abundant evidence of the appreciation of intellilgent agents apart from the incarnate human beings engaged in the experiment, but also abundant evidence of the survival and present existence of those deceased persons whose likenesses show up on the photographic plates. This evidence of supernormal intelligences and human survival after death comes out equally strongly in the production of the fourth class of pictures which I am now about to describe.

Some years ago reports began to come over to this country from the United States that two ladies, Miss L. S. Bangs and Miss E. Bangs, of Chicago, possessed the extraordinary power of producing remarkably beautiful and almost life-size paintings of deceased persons in a few minutes by supernormal powers and under test conditions. While painting and photography are different methods of picture production, the evidence for supernormal agency and for human survival afforded by these spirit paintings put them

on a par with psychic photographs for the purposes of this chapter. I therefore propose to give some account of these deeply interesting pictures. My friend, the late Vice-Admiral Osborne Moore, made a journey to the United States in 1909 for the especial purpose of seeing the Bangs Sisters and witnessing the production of these pictures. Several pictures were produced for him, some being the absolute likeness of his deceased relative of whom the Bangs Sisters could by no possible means have ever seen a picture, while the conditions under which the pictures were produced were such as to make any such information useless to the psychics even if it had been in their possession.

The following is an account of the conditions under which the Admiral's pictures were produced. It is taken from his book, *Glimpses of the Next State*, a book of deepest interest, which should be read by every person interested in spirit phenomena and human survival. The pictures were produced in this instance in a small room about 12 feet by 8, with an ordinary window, which is burglar proof and never opened, facing the south. The Admiral goes on to say :

Two thin canvases stretched on wooden frames and covered with thin paper were placed face to face and held up to the window. The blind was then drawn down to the top of the canvases and curtains were hung up in my presence on either side.

The window has a southern aspect and the light coming through the two semi-transparent canvases is sufficient for the purpose of taking notes and seeing everything that goes on. The small oak table was placed lengthwise in the window ; the bottom of the canvases rests upon it. Nelly Bangs sat on my right side facing me, and pinching together with her right hand one side of the two canvases. Lizzie Bangs sat on my left side facing me and pinching together the other side of the canvases with her left hand. I faced the middle of the canvases, my face being between two feet and two and a half feet from them.

From the description the reader can get a good idea of the conditions. The canvases are usually selected at random by the sitter from a pile of *plain canvases* any one of which the sitter may choose and carefully inspect. If he likes he may *bring his own canvases*, as the Admiral did, which need never go out of his sight nor out of his possession save when they are reared up on the table opposite the window, and then they *are within two and a half feet of him all the time until the picture is finished*.

I will now give the Admiral's description of his obtaining the picture of a relative who died upwards of thirty years previously and whom the Bangs Sisters had never seen in the flesh, nor could they ever have seen a picture of her (*Glimpses of the Next State*, page 248).

January 20th, 1909.—Atmospheric conditions good. Went to the Bangs Sisters. Everything was ready at 10.50 and we sat till 11.30. I had in my dollar pocket—inside waistcoat—a *carte de visite* of Iola taken in the year 1874. The psychics had never seen this or any other photograph in my possession. Fifteen minutes after we sat in the window the face and bust appeared. The profile was looking to the right. It must be remembered that I was looking through the back of the picture, and it was forming on the further side of that canvas which was nearest to me, consequently had it gone on as it was and been finished it would now, when framed, be looking to the left. When the portrait was nearly finished the two canvases were lowered towards me on the table. A message came to me by taps to Nelly Bangs, who said :

"She thinks that your wife would prefer to see her in the pose to which she has been accustomed."

Up went the canvases again to the window, and I found that the whole picture was *changed round*, so that the profile looked to the left instead of the right. In a few minutes the portrait was finished. From the time the face and bust appeared to the time when the canvases were separated and put on the sofa in the next room *twenty-five minutes* elapsed. Neither of the psychics had ever seen the *carte de visite* in my pocket.

When the portrait was finished it bore a very close resem-

blance to the photograph. It was looking in the same direction—to the right. It is impossible for anyone who compares the photograph with the picture to deny that they are one and the same individual. At the same time the picture is not a slavish copy of the photograph. Its pose is more upright, the face is spirituelle, and the dress not exactly the same. There is a firmness, a decision, and a calm, contented happiness in the face which is absent in the *carte de visite*. It is a work of art.

Writing of this picture again, the Admiral says :

The prepared picture theory and all conjurers' idle stories fall to pieces. Nobody ever did or ever will duplicate this episode *under similar conditions* by non-psychic means.

On 1st March 1909 the Admiral obtained another picture of the same relative. Of this he says (page 261):

I *mentally* desired that the locket should be made larger and that a monogram should be impressed upon it. Now occurred a very remarkable instance of invisible power. *Nobody was present* when I inspected the locket in the picture on this occasion; the psychics were not at home. My next visit was at 10.20 the following morning, March 2, 1909. I then found *that the monogram had been imprinted on the locket*, not an exact copy of the raised letters on the real locket in my possession, but the three correct letters were there, and *the locket itself was enlarged*.

This response to *mental* requests and the production of pictures of deceased persons of whom, or of whose portraits, the psychics by no possibility could ever have had any sight or knowledge, at once removes these phenomena from the category of human productions by non-psychic means and blows to smithereens the idle and absurd pretensions of conjurers to produce such pictures by the sleight-of-hand substitution of already prepared pictures, said prepared pictures being put behind the front canvas at a considerable distance from it and gradually approached or brought nearer

to the front canvas by clockwork, this taking place on a stage, a considerable distance from the observers, who are not allowed to approach the canvases during the process.

As Smedley justly observes : " Whole continents of difference lie between actually doing a thing and *seeming to do it*." Psychic phenomena cannot be duplicated by non-psychic means, *under the same conditions*, and to this well-known fact Robert Houdin, the greatest prestidigitator that ever lived gave emphatic testimony, declaring that the psychic phenomena he had experienced were totally beyond the resources of his art * (*Psychische Studien*, January, 1878). Bosco (*D.S.R.*, page 278), Kellar and Bellachini, well-known professors of the art, gave a similar verdict (Kellar, in *The Indian Daily News*, 30th January 1882), stating that :

After a most stringent and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of fraud in any form, nor was there in the room any mechanism by which could be produced the phenomena which had taken place. See also Carrington, Fielding and Baggally's report to the S.P.R. (page 373).

The conjurer's art forms a pleasing entertainment, right enough in its place, but the claims of those who, making money out of clumsy imitations of psychic phenomena, impudently declare that there are no real ones, are merely contemptible.

I have seen and carefully examined some of these pictures done through the psychic power of the Bangs Sisters.

* Why don't those prestidigitators who try to explain away all modern psychic phenomena by conjuring, likewise endeavour to show by the resources of their art, that all the wonders of the New Testament narrative were tricks and illusions?—*e.g.* Christ stilling the waves by surreptitiously pouring oil on them from a skin ; turning the water into wine by using trick jars ; causing the voice at his baptism, and at the Transfiguration, by ventriloquism, and the figures of Moses and Elias by reflections—*à la* Pepper's ghost. There is a fine field for enterprise here.

Many of them are works of art of such size and excellence that a first-class artist could not produce them under less than two days, devoting his whole time to the work. Yet they have often been produced by the Bangs Sisters in from *five to ten minutes*. Some of them are as large as 41 by 31 inches, and they are in fine colours and of imposing appearance, very similar to oil, or rather pastel paintings. There is considerable colour substance in the pictures, and when finished the pictures are quite wet, and the colour substance, which is of an oily nature, comes off on the finger if the picture is touched. The two canvases are placed face to face *in contact* and pinched hard together. The picture always comes on the face of the canvas nearest to the sitter and the other canvas farthest away from the sitter is always clean and unstained when the two are separated. Details are often produced on the pictures in response to *mental* requests and often the eyes of the picture remain closed up to the picture being finished, and *then open and remain open !*

The reality of these marvels has been tested again and again by persons in all walks of life. Here are the testimonies of some of the witnesses. The first is that of Judge Levi Mock—one of the Court Judges of the United States—of Duffton, Indiana. The account appeared in *The Light of Truth*, for 16th September 1905 :

The Judge selected a canvas from a pile of fifty or more on which the picture was to be made. This was all the preparation necessary. One of the sisters sat on either side of an ordinary centre table, supporting the mounted canvas by one hand, while the bright sunlight shone in through the open window. Mr Ripley and Judge Mock sat directly in front of, and about four feet from, the canvas. In this position they watched the development of the picture. First the outline appeared, then disappeared. Then it came again, and continued to grow brighter, life-like features filling in. The eyes were closed ; but to their surprise they suddenly opened, and gave an expression to the face that they felt that it ought

to speak. In earth life the friend usually wore a Masonic pin. Mr Ripley desired it on the painting, and so made a *mental*, not verbal, request for it, and immediately it appeared upon the lapel of the coat, just as he used to wear it. All this occupied about twenty minutes.

For a similar immediate response to a mental request see my experiences on pages 167, 325.

The next is a testimony given an oath by eight persons who were present and saw the picture produced.

CHESTERFIELD, INDIANA, 21st August 1909.

STATE OF INDIANA, MADISON COUNTY, S.S.

Tom O'Neill, James Millspaugh, Lydia Jessup, Henry Bronnenberg, Rebecca M'Kee, J. M. Walker, S. J. Louiso and Lewis Johnson, being duly sworn, upon their oath depose and say: That on the 20th day of August 1909 they were present at a sitting held by the Bangs Sisters, under test conditions; that these affiants witnessed that development of a portrait, which portrait they recognised as the portrait of Alex. P. M'Kee, a former member and Treasurer of the said Association; that said picture was developed upon a canvas or stretcher on a frame, which stretcher and frame were selected by one of these affiants from an assortment of such articles, all similar in form and appearance, without any suggestion or indication from the said Bangs Sisters; that said portrait developed upon said canvas or stretcher in a period of eight minutes within the full view of all of these affiants, in daylight; and affiants further say that they are firmly convinced that said portrait was so developed by spirit powers solely and that no human earthly agency contributed to the development of said portrait. That said affiants recognise in said portrait an excellent likeness of the said Alex. P. M'Kee.

TOM O'NEILL.

JAMES MILLSPAUGH.

LYDIA JESSUP.

HENRY BRONNENBERG.

REBECCA L. M'KEE.

J. M. WALKER.

S. J. LOUISO.

LEWIS JOHNSON.

Subscribed and sworn before me
this 21st day of August 1909,

WILLIAM ROWLAND, Notary Public.

(Seal.)

The following is an account of a demonstration of the power possessed by the Bangs Sisters which took place in public on the evening of 30th August 1908 at Chesterfield, and is taken from *The Nuncie Morning Star* :

Upon a table on the stage was placed a frame with an opening large enough to hold an ordinary-sized crayon portrait mat. Behind the aperture was placed a coal-oil lamp. . . . The mats remained in position in full view of the spectators until the developed picture was completed.

A few moments after the mats were placed in position the canvas assumed a mottled cloudy appearance, and gradually the outline bust form of a person appeared in the centre of the canvas. Gradually the picture became more distinct and the features were distinguishable, then the colouring of the hair and the face developed, and lastly the *eyes apparently opened*, and the picture of a girl about twelve years of age was completed, and plainly distinguished by all. The work required a period of about twenty minutes, *and when the eyes opened the spectators cheered the young women*. The picture was handed about for inspection. The Bangs Sisters are the only persons known to develop pictures in the manner described, and have produced portraits for many people in this city. The only explanation of their work given by the sisters is that spirit artists do the work. The picture thus obtained proved to be the daughter of a prominent Marion (Indiana) family. This was their first visit to Chesterfield. The mother wore round her neck, but hid from sight, a locket containing a photograph of her daughter almost duplicate in likeness of the picture obtained, but different in pose and position. The psychics had not seen the locket picture or any photo of the child.

The following testimony is given by Professor Coates in *Photographing the Invisible*, page 305, and is from Mrs Gertrude Breslau Hunt, who has lectured all over the United States. Writing from Norwood Park, Illinois, she says :

I take pleasure in telling the story of my investigation into spirit phenomena, begun only three months ago, yet revealing

so much. I was a sceptic, regarding the few people I knew who believed such things with pity and contempt. I am therefore anxious to make expiation for my former prejudice. After years of study and thought I had given up the belief in continued life after death, but last October a dear friend passed out under circumstances so terribly sad as to make his life a supreme tragedy. In this hour of anguish the thought came of the claims of the spirit philosophy, and I decided to investigate, and finally decided upon getting a spirit photograph of my comrade. I learned that the only negative of the deceased was destroyed and that I held the only copy of the photo in this state. At the room of the Bangs Sisters I examined floor, table, windows and every part of the room, and selected a life-sized canvas from a lot of fifteen or twenty. It was placed in a window, and I sat facing the canvas. I did not remove my eyes from the canvas, and would stake everything I possess that no hand touched that canvas after I placed it in the bright light of the window, until the picture was finished. Three pairs of eyes showed on the canvas at once in different poses and places. The background appeared first as though successive layers of dust had been thrown on, then in a few minutes the whole face appeared, with the colours of life. I criticised the pose, and asked for a full-face view. The whole face faded out and was rapidly sketched again. I was requested to take the picture out and set it on the floor in such a light as it would be likely to have when finally placed. I did so, and remarked that the hair was too light ; and there, where it sat, I saw the shadows creep into the waves of hair and it darkened. I asked that more colour be put into the cheeks, and the canvas blushed to the tint it now bears. The sleeves of the robe were corrected, and in two hours the picture was complete ; and a competent artist has stated that he could not finish such a picture in less than three days, working eight hours each.

The psychics did not know the name of the person, whether man or woman, had never seen or known Dr Burson, *never saw the photograph, and had no chance to copy it*. I am therefore forced to conclude that life continues after death and that we may receive messages, and that this portrait is a spirit portrait. I have had many other convincing evidences, some of them in other cities where no one could possibly know anything of me. Nothing has brought me so much happiness.

Dr and Mrs E. H. Thurston give the following account of how they obtained the likeness of their daughter (*Photographing the Invisible*, page 324) :—

HAGARSTOWN, INDIANA, U.S.A.,

5th April 1910.

Desiring a spirit portrait of our daughter, who passed into spirit life at the age of thirty, we decided to make a test. Visiting Chesterfield Camp, Indiana, we called upon the Bangs Sisters. Entering the room, and finding only three canvases, I selected two of them, took them out in the sunlight, in company with one of the Miss Bangs, exposed them for fifteen minutes to the strong rays of the noonday sun, examined the surface thoroughly to fully assure myself that they were not chemically prepared, at the same time to secretly mark them for identification. Returning to the room, I placed the canvases on the small table before a well-lighted north window, and by examination of table and surroundings convinced myself that everything was void of any and all mechanical apparatus.

The Bangs Sisters, seated on each side of the table, merely supported the canvases in an upright position with one hand, myself and wife being seated directly in front of, and not more than two feet from them. After sitting a very short time, a dark shadow passed over the canvas, followed by the outline of the head and body ; then, to our wonderful amazement, the perfect features of our daughter appeared, with the eyes closed ; a few more seconds, *and the eyes opened*, and before us was the beautiful spirit portrait of our deceased daughter, perfectly lifelike in every feature, and which has been instantly recognised by all who knew her when in earth life. When the picture was completed, the identification marks previously spoken of showed that the canvas had not been tampered with in any way.

While the portrait has much the appearance of pastel work, we have since removed particles of the material or substance of which the picture is made, and find it perfectly soluble in water, without imparting any colour whatever to the water, which is not the case in pastel work.

The Bangs Sisters will ever have our highest regards for we believe they are thoroughly honest.

DR AND MRS H. E. THURSTON.

The last testimony comes from India from Babu Sheshir Kumar Ghose, a man of standing in Hindu society and lately honoured by the Indian Government. Author, man of affairs, head of several businesses, landed interests, proprietor of various publications and founder of the most influential newspaper in Bengal, he says of the picture of his son obtained through one of the Bangs Sisters, for only one was present on this occasion (*Photographing the Invisible*, page 321) :

It was finished in exactly twenty minutes. In this delicate work of art no sign of brushwork is visible, no crudities as in portraits painted by competent artists. It was not done by the coarse hand of a material being, but by some means unknown to artists on earth. There is one little circumstance which suggests that the spirit of my son was the actual subject of the picture, and that is that the *complexion* is correctly given. The Hindus of the higher classes in Bengal have a peculiar complexion which has its distinctive characteristics. Therefore I conclude that the painting was from the spirit present (*vide* 430).

Very many other testimonies are on record. The Bangs Sisters are unique in the possession of this extraordinary psychic gift. There is nothing else like it in the world.

The production of *recognised* portraits of the departed *whom the psychics never saw*, the appearance on the pictures of details asked for *mentally*, and, finally, *the opening of the eyes* of the picture, constitute a series of marvels that defy all attempts to reproduce or explain by non-psychic means.

Weighing up the whole evidence for these psychic pictures, both photographs and paintings, the only conclusion that will fit the evidence without introducing still greater difficulties is that they are the work of supernormal intelligences, produced by supernormal methods, and that they are the portraits and representations of human beings who once were incarnate but have now passed from this mortal life.

XXII

CONCERNING LEVITATIONS, PROOFING AGAINST FIRE, APPORTS, STRONG VIBRATIONS AND OTHER PSYCHIC PHENOMENA

And the spirit lifted me up between the earth and the heaven.—EZEKIEL viii. 3.

And in the fourth watch of the night Jesus went unto them, walking on the sea.—MATTHEW xiv. 25.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.—MATTHEW xiv. 29.

And the iron did swim.—2 KINGS vi. 6.

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire . . . nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.—DANIEL iii. 26, 27.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he aid it upon my mouth.—ISAIAH vi. 6, 7.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.—ISAIAH vi. 4.

I NOW come to psychic phenomena which, while not evidences of human survival, are still important evidences of the existence of supernormal and discarnate intelligences controlling supernormal forces and powers.

If it be argued that these things should have no place in a book dealing with the destiny of the human soul and with the relation of man to the (normally) unseen world, one can only point to the undoubted fact that such things are contained in both the Old and New Testaments, and constitute the chief events of some of their most interesting and important chapters.

It is obvious that if it can be shown that similar happenings to those therein described happen to-day, even in connection with those phenomena which do not relate to survival after death, evidence is at once afforded of the existence and activity of similar excarnate intelligences and supernormal

powers in modern times as existed in the days of the prophets and of the Christ.

Let us first consider the phenomenon of levitation, or the raising of a body, animate or inanimate, in the air without visible, tangible or sensible means of support.

This is sufficiently remarkable when witnessed in connection with an inanimate body, but becomes positively awe-inspiring when the human body is the subject of the manifestation.

The levitation of the human body has often been described as taking place in the histories of the lives of the saints, as, for instance, those recorded of St Teresa, of the Bishop of Valencia, and of many others. Until recently these were, in modern times, scouted as absurd fictions, but there is evidence of the best kind to show that these ancient accounts are based on facts.

In 1697 one Margaret Rule is described as being levitated to the ceiling of her room. . . . In 1760 Lord Elcho records that he heard sworn testimony to the phenomenon of levitation in Rome. Goethe refers to the fact of levitation in his *Life of Phillipinari*, while it is referred to in Buddhist and Neoplatonic writings, and has often been witnessed in India.*

Only of comparatively late years has it been so attested by the observation of scientists and capable witnesses as to be established as a scientific fact.

I will first give the testimony of the Master of Lindsay (Lord Crawford and Balcarres), the well-known astronomer and Fellow of the Royal Society. This evidence is con-

* Louis Jacolliot, Chief Judge of the Chandenagur Tribunal, published a book in 1875 describing psychic phenomena—materialisations, levitations, etc.—identical with those observed in Europe.

The erection of an ordinary flexible rope (sometimes a thin cord) into the air, said rope being then climbed by a boy—so often described by Indian travellers—may very possibly be due to levitation. Photographs recently taken (June, 1917) by Lt. F. W. Holmes, V.C., Ycrkshire Regiment, show the boy at the top of the rope in the air (the rope afterwards being wound round a man's waist), proving that the "jointed rod" and "hypnotised spectator" theories are *not* the explanations.

firmed by Lord Adare, afterwards Earl of Dunraven, and Captain Wynne, who were present at the time and saw the whole thing as it occurred. He thus testifies before the Committee of the Dialectical Society :

I saw the levitations in Victoria Street when Home floated out of the window. He first went into a trance and walked about uneasily ; then he went into the hall. While he was away I heard a voice whisper in my ear : " He will go out of one window and in at another." I was alarmed at the idea of so dangerous an experiment. I told the company what I had heard and we then waited for Home's return. Shortly after he entered the room I heard the window go up ; he went out of the window in a horizontal position, and I saw him outside the other window (that of the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony along the window, but merely a strong course an inch and a half wide.

He adds in another account :

Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr Home had been carried through so narrow an aperture. Home said, still entranced : " I will show you," and then with his back to the window he leaned back and was shot out of the aperture head first, his body rigid, and then returned quietly. This occurred at Ashley House, Victoria Street, on Dec. 16th, 1868.

Of other occasions Lord Crawford writes :

Home was sitting next me. In a few minutes he said : " Keep quiet. I am going up." His foot then touched my shoulder. I then felt something like velvet touch my cheek, and on looking up I was surprised to find that he had carried with him an arm-chair which he held in his hand, and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the ground. The light was sufficient to enable us to see clearly.

Again he says :

I once saw Home *in full light* standing in the air seventeen inches from the ground. I have no theory to explain these

things. I have tried to find out how they were done, but the more I studied them the more satisfied I was that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation.

Levitation was experienced by Home on about one hundred different occasions. At Adare Manor he was once carried nearly thirty yards in the air, at a height of from three to four feet above the ground. Home was on several occasions levitated to the ceiling in presence of various witnesses, and the Rev. Stainton Moses was also similarly levitated in his chair to a height of six feet.

Sir William Crookes, alluding to the levitation at Ashley House given above, says :

I have heard from the lips of the three witnesses of the most striking occurrence of this kind [the Earl of Dunraven, Lord Lindsay and Captain C. Wynne], their own most minute account of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.

Speaking of his own levitation experiences with Home, Sir William says :

On three separate occasions I have seen him raised completely from the floor of the room: once sitting in an easy-chair, once kneeling on the chair, and once standing. On each occasion I had full opportunity of watching the occurrence as it was taking place.

He also says (*Proceedings S.P.R.*, vol. vi., page 119):

Mr Home then walked to the open space in the room between Mrs I.'s chair and the sideboard and stood there quite upright and still. He then said: "I am rising. I am rising," when we all saw him rise from the ground slowly to a height of about six inches, remain there for about ten seconds, and then slowly descend. There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth continuous glide upwards.

Again, on page 126, he says :

He [Mr Home] asked Mrs W. R. Crookes to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

Levitation of the body was also experienced by the Rev. Stainton Moses, in whose presence also the levitation of objects was often observed. This latter phenomenon, though not so striking as that of the human body, is still very impressive. It has often been observed, both with noted psychics such as Home and also with many others of less note. Sir W. Crookes thus describes it in the presence of Home :

On five separate occasions a heavy dining-table rose, from between a few inches to one and a half feet, off the floor under special circumstances which rendered trickery impossible.

On another occasion he writes :

The table now rose completely off the ground several times, whilst the gentlemen present took a candle, and kneeling down deliberately examined Mr Home's feet and knees and saw the three feet of the table quite off the ground. This was repeated until each observer expressed himself satisfied (*Proceedings S.P.R.*, vol. vi., page 104).

Again:

The water-bottle and tumbler now rose up together, and we had answers to questions by their tapping together whilst floating in the air about eight inches above the table, and moving backwards and forwards from one to the other of the circle (*Proceedings S.P.R.*, vol. vi., page 120).

This shows the operations of a personality and *intelligence* governing the levitation of the object. I have been informed by an eye-witness that this floating of objects in the air and tapping together is sometimes seen in the presence of that marvellous young psychic, Miss Kathleen

Golligher, of Belfast, who is undoubtedly the most wonderful psychic for physical phenomena that has arisen in the British Isles since the days of the Cook sisters. Dr Crawford, who has been singularly fortunate in obtaining practically the monopoly of her services for some time past, has placed the reality of these wonderful levitations, in her presence, on record in his recently published work.*

Speaking of the table levitations occurring recently in presence of Miss Golligher, he says that he has never yet seen the man who could prevent the table rising in the air by the exercise of all his strength, or who could prevent the table returning to the ground when the direction of the force was reversed. He states that the power exerted is equivalent to a hundredweight, dispelling all doubts as to the reality of psychic force. Once the table remained in the air for nearly five minutes, and defied the strength of a man to prevent it rising, or to force it to the ground.

Sir William Barrett relates his experience with this most wonderful and gifted young psychic. He tells how he saw the table suspended eighteen inches in the air, no one touching it, and how he was unable to press the table down to the floor by the exercise of all his strength, and how, when he found that he could not do so, he got upon the table, which promptly threw him off! After this the table turned upside down on the floor, and he was asked to lift it up, but was totally unable to move it. The table, to use his own words "appeared screwed down to the floor."† It is interesting to remark that Dr Crawford, after a long period of investigation, comes to the conclusion that these manifestations are spiritual in their nature and often caused by discarnate human beings. On this head he says :

* *The Reality of Psychic Phenomena.* By W. J. Crawford, D.Sc. Watkins.

† *On the Threshold of the Unseen.* By Sir W. Barrett, F.R.S. Trench, Trubner & Co.

I wish to state explicitly that I am personally satisfied the invisible operators are the spirits of human beings who have passed to the Beyond.

That these manifestations are the work of discarnate spirits, many of whom have previously lived in the earth life, is the opinion to which I also personally came many years ago, as the result of extended experience and investigation, and I do not think that any other opinion can be fairly arrived at by any person of intelligence who *honestly*, patiently and thoroughly investigates.

Up to the present time I have never met anyone who, having made such honest and thorough investigation, was not convinced of the reality of the phenomena and of their spiritual origin. It is easy to cry fraud and delusion. Such a proceeding saves a world of trouble, and obviates the necessity for honest investigation and clear thinking.

Mr H. D. Jencken, an English barrister, and M. R. I., who married one of the Fox sisters, says of this form of manifestation (*Dialectical Society's Report*) :

I have seen the semi-grand piano at my house raised horizontally eighteen inches off the ground and kept suspended in the air for two or three minutes. I have also witnessed a square table lifted one foot off the ground, no one touching or near it at the time, a friend present seated on the carpet and watching the phenomenon all the time. I have also seen a table lifted clear overhead six feet off the ground, but what may seem more remarkable, I have witnessed an accordeon suspended in space for from ten to twenty minutes and played by an invisible agency. (See Sir W. Crookes' similar experience, page 272.)

The most remarkable instance of this kind I ever witnessed was at the house of Dr Gully (father of the late Speaker of the House of Commons), when I heard three voices (no visible agencies being present) chanting a hymn accompanied by music played on an accordeon suspended in the air, eight or nine feet off the ground.

I have known messages spelt out by the tilting of the semi-

grand piano, accompanied by loud raps, no one at the time being within several feet of the instrument.

President Lincoln witnessed similar levitations of the grand piano in his own house, and added his own weight to that of the instrument in an unavailing attempt to prevent the levitations.

Here is the account :

Mr Laurie suggested that Mrs Miller (the psychic) should place her hand on the instrument, *standing at arm's-length from it*. In this position the piano rose and fell a number of times at her bidding. The President now said, with a quaint smile: "I think we can hold down this instrument," whereupon he climbed upon it, sitting with his legs dangling over the side, as also did Mr Somes, Mr S. P. Kase, and a soldier in the uniform of a major from the army of the Potomac. The piano, notwithstanding this enormous added weight, continued to wobble about until the sitters were glad to get off. Mr Somes remarked: "When I relate to my acquaintances, Mr President, what I have seen to-night, they will say: 'You were psychologised and you did not really see it.'"

Mr Lincoln quietly replied: "You should bring such a person here and when the piano seems to rise have him slip his foot under the leg and be convinced by the *weight of evidence* resting upon his *understanding*."

Heavy tables have been raised in the air with men seated upon them. Sometimes lighter tables are levitated almost to the ceiling. The most dramatic instance of this type of manifestation (high levitation of inanimate objects) on record occurred in the presence of the Fox sisters when they were being tested by a committee appointed to try their powers. No manifestations had occurred during the morning, and the gentlemen of the committee, well-known men of education and good standing—thinking they were triumphant and that none could occur, well pleased with themselves, ordered in a good dinner to which they invited the sisters, and all sat down around a large and heavy

table. They joked and poked fun at the sisters, who were overwhelmed with vexation. Suddenly, when the merriment was at its height, the table shuddered and trembled, and creaked ominously, then it raised itself at one end, and immediately soared, with all the plates and dishes upon it, nearly to the ceiling, to the astonishment and consternation of all present, many of whom incontinently fled.

Mr Coleman, giving evidence before the Dialectical Society, says of another occasion when Home was present :

We all saw a wreath floating around without any visible support. It came to me and I placed it upon my head. The table then gradually rose from the ground and it became necessary for us to stand up ; it continued to ascend until it touched the ceiling, quite out of reach of all except myself, the tallest of the party. It then as gradually descended and resumed its original position with no more sound than if it had been a snowflake.

The Master of Lindsay, afterwards Lord Crawford and Balcarres, the well-known astronomer and Fellow of the Royal Society, says of one of his experiences in the house of Mr Jencken, the barrister, in Norwood :

While we were at dinner in full daylight a chair came up to the table with a rush from a distance of about twelve feet. Home was very much startled at this. We went on eating our dinner, when suddenly the table began to vibrate strongly and then suddenly rose in the air till the top of the table became level with my face as I sat. I should think that would give an elevation of fourteen or fifteen inches. It remained suspended for about thirty seconds and slowly sank. The table is, I think, mahogany and about four feet square. During the whole time there were knocks in all parts of the room (*Dialectical Society's Report*, small edition, page 206).

He also says of another occasion :

The same evening Home went to the piano and began playing upon it. He called to us to come and stand round him and it.

I was next to him. I had one hand on his chair and the other on the piano, and while he played both his chair and the piano rose about three inches in the air and then settled down again.

On another occasion he relates that after the piano had risen four inches off the ground—

The notes were struck though the piano was locked and the key taken away.

Mr Thomas Shorter, giving evidence before the Dialectical Society, says :

I have seen repeatedly a table incline forward to an angle of 45° or more, the lamp, water-bottle, inkstand, pencils, &c., remaining on it as if they were part of it. I have seen a table with the psychic (a delicate female) touching it with the tips of her fingers rise off the floor, and answers telegraphed by its movements, notwithstanding the utmost efforts of two strong men to hold it down (*cf.* the recent experiences with Miss K. Golligher).

At the close of our meetings, when we sang, as soon as we had sung the first note the table rose in the air without any of our hands being on it, and commenced beating time like a baton in the hands of a music master, and at Dr Dixon's, 25 Bedford Row, on the doctor playing, the table rose from the floor and kept up rhythmical motion to the music as long as the air was played.

The Rev. H. Douglas, Rector of Edmond Chapel, Rutland, testifies to similar phenomena in the presence of Home, (there are scores of similar testimonies on record), and we have had levitations in the course of our remarkable psychic experiences at Weston, indirect levitations of the body, and direct ones of inanimate objects. The one and only indirect levitation of the body occurred on Tuesday, 8th October 1910.

My wife was sleeping in a small room next to the nursery

with the baby. Time: somewhere about 11.30 P.M., and a lamp was burning on the mantelpiece. She had not been in bed long, when, without a moment's warning, the bed was lifted at the foot until it was quite eighteen inches off the floor, and she could only just see the top of the dressing-table above the bed-clothes. It then fell with a crash, and was instantly raised again to the same height. My wife sat up in bed, and immediately the same figure of a man appeared by the bedside that she saw a few days after baby was born (*vide* page 383) and regarded her for a moment. He then turned and walked clean through the panels of the closed door into the nursery.

On another occasion, on 25th June 1915, my daughter Dorothy and the servant Lydia were in the nursery in broad daylight (11 A.M.) and several yards from the beds. They were both standing in the doorway, and close together. Suddenly one of the beds, a heavy iron one, four feet six inches wide, raised itself into the air until the foot of the bed was lifted quite two feet and the castors were on a level with the top of the bed next to it. It remained raised thus in the air without visible support for a few seconds, and then fell with a loud crash upon the floor. They could see the floor clearly underneath the bed, and saw that there was no one under it. Besides bedding it had four straw mattresses upon it, and was a heavy weight. I find that it requires a strong exertion to lift it as high as it was observed to rise when no one visible was near it!!

Another remarkable spontaneous levitation occurred on 8th October 1911, in daylight and in the presence of four witnesses. It was preceded by the sound of a voice (words indistinguishable), then by loud knocks on the table and on the walls of the room, and a sound like the rustling of a silk dress all round the walls. The knocks spelt out the initials of a parishioner, recently deceased, and an intelligible message. The table, a heavy deal kitchen table four feet by three feet and weighing sixty pounds, rose in

the air to the height of nearly a foot and remained suspended in the air for quite half-a-minute before subsiding to the floor again. This was clearly and distinctly visible to four witnesses in daylight. The levitation of a table was observed repeatedly by Messrs Carrington, Fielding and Baggally, all expert investigators, during their experiments with Eusapia Paladino in 1908, and there are instantaneous photographs of table levitations in Flammarion's *Les Forces Naturelles Inconnues*, pages 210, 234, 496.

There are scores of testimonies on record similar to those I have here presented, given by persons thoroughly capable of critical observation, and as Sir William Crookes truly says, this phenomenon is as well evidenced as any fact in sacred or profane history. Let us turn for a moment to that sacred history for instances of levitation of the body.

EZEKIEL VIII. 3 :

The spirit lifted me up between the earth and the heaven.

MATTHEW XIV. 25 :

And in the fourth watch of the night Jesus went unto them, walking upon the sea.

MATTHEW XIV. 29 :

And when Peter was come down . . . he walked on the water, to go to Jesus.

Here are levitations of the human body, that of the prophet entirely suspended in the air, those of Jesus and Peter on the surface of water, all contrary to normal experience and to the force of gravitation.

In Ezekiel iii. 14 we read :

So the spirit lifted me up, and took me away.

And again in Acts viii. 39 and 40 we are informed that :

The Spirit of the Lord caught away Philip, that the eunuch saw him no more. . . .

But Philip was found at Azotus.

In both these cases the impression given is that the levitation was over considerable distances—several miles. Home was seen by Lord Lindsay, Lord Adare and others to float many yards in the air. Obviously the same principles that govern a movement of twenty yards are applicable to a movement of miles. Dr Abram Wallace, M.D., gives an account of the transference of a person over a long distance, and it is vouched for by eight witnesses, in *Light* for 17th August 1918. If one case be true, why not the other ?

I pass over the levitation of the *materialised* body of the Christ witnessed on Mount Olivet, as we are dealing with cases of levitation of the mortal body (*vide* 115, 279).

Now for an instance of the levitation of an inanimate object.

2 KINGS VI. 6 :

And the man of God said, Where fell it ? And he shewed him the place. And he cut down a stick and cast it in thither ; and the iron did swim.

This is levitation in water, but as truly levitation as the modern levitations in air. The conclusion is irresistible. Similar effects argue similar causes ; the same forces which raised the iron in the days of the prophet raise inanimate objects now ; the same forces which raised the prophet's body in the air, and maintained the Christ and Peter in a walking position upon the water in the distant past cause men's bodies to float in the air to-day.

Some men will probably at this stage put the old question : "*Cui bono ?*"

What is the good of these levitations of the body and of inanimate objects ? What have they got to do with religion ?

The good of it is to prove the existence of spiritual powers and of spiritual beings, to show us that the spirit world is objective and real and that spirits are not "immaterial entities," as the dictionaries tell us, but capable of controlling and entering into relations with matter. These things occurred not only in the lives of the prophets, *but also in the lives of the Christ* and his apostles, therefore if the questioner be consistent he will have to put the same question to Christ, apostles, and prophets.

I pass now to another impressive form of psychic manifestation, the proofing of the human body against fire. Sir William Crookes' testimony is first in importance as that of an illustrious chemist and physicist. Speaking of these fire experiences with Home, he says, under date Wednesday, 9th May 1871 :

Mr Home went up to the candle on a side table and passed his fingers backwards and forwards through the flame so slowly that under ordinary circumstances he must have been severely burnt. He then held his fingers up, smiled, and nodded as if pleased.

Mr Home went to the fire and after stirring it about with his hand took out a red-hot piece nearly as big as an orange, and putting it on his right hand covered it over with his left, so as to almost completely enclose it, and then blew into the small furnace thus extemporised until the lump of coal was nearly white hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers ; he fell on his knees, looked up in a reverent manner, held up the coal in front, and said : " Is not God good, are not His laws wonderful ? "

Going again to the fire he took out another hot coal with his hand, and holding it up, said to me : " Is not that a beautiful large bit ? "

April 28th.—At Mr Home's request, while he was entranced I went with him to the fireplace in the back room. I stood close to the fire and stooped down to it when he put his hands in. He very deliberately pulled the lumps of coal off, one at a time, with his right hand, and touched one which was bright

red. He then said : " The power is not strong on Dan's hand as we have been influencing the handkerchief most." Mr Home then waved the handkerchief about in the air two or three times, folded it up and laid it upon his hand like a cushion, putting his other hand into the fire he took out a large lump of cinder, red-hot at the lower part, and placed it on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute he took it off, saying : " As the power is not strong if we leave it longer it will burn " (*Proceedings S.P.R.*, vol. vi., page 103).

The Master of Lindsay (Lord Crawford and Balcarres) says, in his report to the Dialectical Society :

I have frequently seen Home when in a trance go to the fire and take out large red-hot coals and carry them about in his hands and put them inside his shirt. Eight times I myself have held a red-hot coal in my hands without injury when it scorched my face on raising my hand. Once I wished to see if it really would burn, and I said so, and then touched with the middle finger of my right hand and got a blister as big as a sixpence. I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes, without the least inconvenience.

A few weeks ago I was at a sitting (with Home). Seven held a red-hot coal without pain. Of the seven four were ladies.

Miss Douglas, another witness, says :

Mr Home held the hot coals a long time in his hand.

Mrs Honeywood gives similar testimony, and Mr H. D. Jencken, barrister-at-law, giving evidence before the Dialectical Society, says :

I have myself witnessed the fire test many times. I have seen Lord Adare hold in the palm of his hand a burning hot coal which Mr Home had placed there, so hot that the mere momentary contact with my finger caused a burn.

At Mr S. C. Hall's a large lump of burning coal was placed

on his head by Mr Home, and only within these last few days a metal bell heated to redness in the fire was placed on a lady's hand without causing injury. At Mrs Henning's house in Norwood I have seen Mr Home place his face into the flames of the grate, the flame points penetrating through his hair without causing injury.

Lord Lindsay was present with seven other persons when Home placed the red-hot coal on Mr S. C. Hall's head. Mr S. C. Hall was the editor of *The Art Journal*. Mrs Hall thus describes the incident in a letter to Lord Dunraven :

Mr Home rose from his chair, walked slowly to the fireplace, held his hands over the fire and then drew out of the fire with his fingers a large lump of red and blazing coal—not from the top but from the middle of the fire. He held it in both hands, advanced to the table at which we were seated, and placed the coal, red and blazing as it was, on Mr Hall's head, ruffling his white hair about it.

When it had remained there more than a minute he removed it and offered it to the wife of a clergyman who was present. She drew back. Home murmured : " Little faith." He then tendered it to me [Mrs Hall] and placed it on my open hand. I felt it to be warm but not hot. He did the same by another of our guests. Before he took it back to the fireplace he put it on a sheet of paper. The paper was singed. There was not a hair of Mr Hall's head singed, but when he combed it in the morning he combed out about fifty specks of cinder dust the blazing coal had flung off.

A lady of position, giving evidence before the Dialectical Society, testifies to the proofing of delicate dress fabrics as follows :—

Home again proceeded to the fireplace, took out a red-hot coal, then brought it to me and dropped it on my white muslin dress, where it remained for some seconds as we all feared to touch it, it was so hot. My dress, though made of the finest muslin, was not ignited, and we even failed to detect the slightest trace or mark of any kind after the closest examination.

Lord Lindsay was present with several others and witnessed this, and signed a statement confirming it (page 457).

Personally I have never had the good fortune to witness this phenomenon of the proofing of the human body against fire by psychic power, but I have recently talked with those who have. I have also seen in broad daylight a materialised psychic figure come out of the clear red fire in my study—door and window being shut—and, after striking me on the arm, vanish in the middle of the floor. This was on 18th April 1918. On 5th June following my wife saw the same apparition come out of a clear red fire in the kitchen. It touched her strongly on the face and then vanished!! (381). Cf. Dan. iii. 25.

It is very evident that, beyond all possibility of mistake or doubt, we have here phenomena practically identical with those recorded in Isaiah vi. 6, 7; Dan. iii. 25, 27:

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth.

In one case it is a materialised spirit who brings the coal from the fire, but the said coal is laid on the prophet's mouth and similar guardian spirit powers were at work to prevent him being injured as were at work preventing the burning of Home's and Lord Lindsay's hands.

Mr Hall's wonderful experience where neither was his head burnt nor a hair of his head singed recalls at once the classical instance of Daniel and his companions in the fiery furnace.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."—Daniel iii. 27.

I have heard orthodox laity roundly deny the possibility of this event and I have also heard orthodox ministers

say that this and other marvels in the Bible must be explained "parabolically"!! Those conversant with psychic powers and the verities of the spirit world know that this chapter is a record of fact.

I come now to other wonderful narratives in Scripture which are confirmed by the psychic experiences of modern times. The first is the release of Peter out of prison by spiritual power. The narrative is contained in Acts xii. It will be necessary to dwell especially on the following verse :—

And he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Note the words *fell off* as though they were melted or dissolved. This wonderful power over matter possessed by spirits has often been observed and carefully recorded, as well by others as by myself and the members of my household. Obviously the power that can cause chains to *fall off* from a prisoner's hands is of a similar nature to that which can pass a solid iron ring, or the strong and solid back of a chair, on to a man's arm when his hand is firmly held by that of another person, or can tie knots in a sealed endless cord, or in an endless circle of leather *cut out of the solid sheet*, as witnessed by Professors Zöllner, Scheibner, Weber, and Fechner and described in Zöllner's *Transcendental Physics*, and also on another occasion by the Hon. A. Aksakoff.

Mr A. Smedley, an engineer and ironfounder of great experience, describes his experience of the ring phenomena as follows (*Reminiscences*, page 42) :—

We arrived twenty minutes before either the psychic or anyone else arrived. We were shown into the room. On the mantelshef was an iron ring made of about three-eighths round iron. It was reported that the iron ring was sometimes put on the arm or wrist of one of the sitters after all had joined

hands. I confess that my scepticism on this point was *very strong*.

We were strangers among strangers and in a strange room. I suspected a trick. Perhaps the ring had a secret spring or joint in it (like conjurers' trick rings.—C.L.T.). It was simply impossible for a sound iron ring to be put on a person's arm unless passed over the hand. Now I am going to detect this trick. So I reasoned with myself, without making a single remark even to Mr Adshead. I examined the ring very carefully and found it to be *perfectly sound*, the place where it had been welded being plainly seen. I held it in my fingers and struck it with a bit of steel and found it sound as a bell. "Ah," I thought, "there may be two or more rings but I will find out if another is substituted for this." So, taking out my knife and using the sharp edge as a saw for some time I succeeded in making a slight mark inside the ring and quietly laid it down on the mantel.

At the appointed time eight of us sat, I on the psychic's left side and having hold of his left hand. The ring and several other articles were placed on the table. All joined hands, making a complete circle. My eyes were never off the ring until I had firmly grasped the psychic's hand in such a manner as to prevent the possibility of such a small ring being passed from his arm on to mine. The ring was only just large enough to pass over my hand when it was at liberty. We had not sat long before small lights began to flit about the room. A bell accompanied by a star-like light left the table and floated about the room above our heads, ringing as it went. Other articles floated about in the same way. A voice was heard above and about us. It drew near and spoke in my ear. Small childlike hands touched my cheeks. Just before the close of this part of the proceedings something cold touched my left *wrist*.

When the gas was lit the iron ring was found on my arm, and a great heavy arm-chair stood on the centre of the table. Taking the ring off my arm I was astonished to find that it was the same one I had secretly marked!

This experience has often been repeated, sometimes a chair being found on the arm, the hands all the time being tightly grasped. At Weston we have several times observed

the apparent passage of articles through the walls and ceilings, which articles we have afterwards picked up and found to be real.

In these extraordinary phenomena we have the explanation of the means whereby Peter's chains "dropped off from his hands" nineteen hundred years ago.

We come now to the second great wonder of this mighty deliverance by the direct intervention of spirit power.

ACTS XII. 10.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord [*αυτοματη* automatically]: and they went out, . . . and forthwith the angel departed from him.

For the iron gate to open "of its own accord" to let Peter and the angel out, the fastenings of the gate, its bolts and bars must have in some way been withdrawn and force applied to swing the gate open.

Exactly how this was accomplished it is impossible to say, as no details of the fastenings of the gate are given, but that such opening could take place I am certain from the fact that something very similar occurred in my vicarage at Weston on 26th November 1910. At 4.30 P.M. on that day I locked the doors of my study and of the dining-room, the keys of which were special and unlike any others in the house, and which I carried in my pocket. Before locking the rooms I searched them thoroughly, as extraordinary manifestations had been occurring in them, and made sure that the windows were fast. After locking the doors *I very carefully tried them*, to make sure that each one was truly locked, then for additional security I also shot the slide bolts at top and bottom of each door, and I did not leave the house until thoroughly satisfied that both doors were securely fastened and the rooms safe from any mortal invasion. I then went to post my letters and was absent from the house for fifteen minutes. On returning I found

my household in great alarm, my wife, mother and the servant being all much frightened.

My wife informed me that a few minutes after I had gone out she was walking along the passage towards the dining-room intending to get something from the room, not knowing that I had locked the door; the servant Mary was following close behind her.

As she approached the dining-room door she noticed my mother in the act of descending the main staircase and within about two and a half yards from the said door, my wife being at that moment about three yards from it, and the servant just behind her. Suddenly there was a loud rushing sound like a great wind, followed instantly by a great crash upon the door as though someone had been thrown violently against it. At the same instant as the crash sounded the door burst open and was flung wide to the back, showing the interior of the room. All three persons, my wife, my mother and the servant, heard and saw this occur. My wife and the maid ran back down the passage in great alarm, and as they ran a piece of wood was violently stabbed or run through my wife's hair and left sticking there.

On recovering from their fright and returning to the room they found several chairs were overthrown and other articles moved.

On examining the door which they had left untouched I found it wide to the back, and to my astonishment found *the two bolts and the lock bolt sticking out from the side of the door*, just as though the door were bolted and locked. This amazed me exceedingly, for I had carefully locked the door, and tried it again and again before going out, and the key was in my pocket at that moment. Before we could shut the door, I had to take the key out of my pocket and "unlock the door" and cause the lock bolt to go into its place in the lock case!!

I made the most careful examination of the door jamb

and the metal sockets sunk therein, which receive the sliding bolts and the lock-bolt, but found them *perfect, and uninjured in any way*. And yet in an instant, with a great roar and crash this locked and bolted door had been torn open!! Furthermore, on going to my study and unlocking its door with the other key taken from my pocket, I found the room all in disorder, articles being displaced and strewn all about. The windows of both rooms were *securely* fastened and could not be opened from the outside.

This marvellous experience shows unmistakably how a gate, or a door, can be caused "to open of its own accord" by forces other than those under mortal control and confirms in a striking manner the dramatic incident related as having occurred during the escape of Peter.

Another manifestation of spirit power met with in both Old and New Testaments is the fetching or providing of articles not previously in the place to which they are brought. A typical instance is found in 1 Kings xix. 5, 6.

Then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink.

This is a phase of psychic manifestation often witnessed in modern times, and very many cases are on record.

Sir William Crookes describes how a bell was brought into a room—the door and window being closed—from another room in his house.

In the Report of the Dialectical Society an account is given of a test sitting at which were present Mr Adolphus Trollope, Mrs Trollope, Miss Blayden and Colonel Harvey. The psychic was undressed and re-dressed in the presence of Mrs Trollope, every article of clothing being carefully examined. At the sitting both hands of the psychic were firmly held and the doors were locked and the windows fastened. In about ten minutes all cried out that they

smelt flowers, and immediately a shower of flowers came and the psychic's arms and hands and those of Mr Trollope were found covered with jonquil flowers. *The smell of them was overpowering.* Had even a small bunch of jonquils been in the room or secreted on the person of anyone present, it would have been detected by the smell at once.

At another sitting with the same psychic, Mrs Guppy, there first came a shower of flowers when the psychic's hands were held and ten minutes afterwards an awful crash was heard on the table, as though the chandelier had fallen. It was not the chandelier *but a large lump of ice*, a foot long and one and a half inches thick. The room was very warm and it began to melt immediately. This was more than one hour after the beginning of the sitting, in which time the ice would have melted had it been in the room. The late Archdeacon Colley had many experiences of these "apports," as they are termed, and I have had the good fortune to witness some marvellous spontaneous ones, under test conditions and in a brilliant light. Very many apports have been witnessed by the members of my household, but I will confine myself to a few of the most interesting.

Tuesday, 1st November 1910.—Mother alone in her bedroom in my vicarage at Weston. At 11 A.M. the room door opened and a long white arm was thrust through the opening. My mother sprang instantly to the door, but no one was there. At 11.30 the door opened again and a delicate hand was thrust in and waved what seemed to be a muslin handkerchief. Again no one was found at the door, nor was anyone upstairs. Mother called for the other members of the household, who were all below stairs, and in answer to her call, my wife, my son Herschel, my daughters Marjorie and Sylvia, and the servant, Mary, all ran up to her. While she was describing to them how the hand waved all saw a book on the mantelpiece project itself at her. It soared

for a distance of about two yards and hit her. The book was replaced on the mantelpiece and all stood away and watched it. It was again thrown down on to the floor and a papier mâché tray, also on the mantelpiece, projected itself on the floor, no one touching or being near either of these articles. At 2 P.M. the door once more opened, and from the top of the door there shot a long stream of white cloudy stuff. This was projected towards mother, who was lying in bed, the distance from the door to her pillow being four and a quarter yards. This extraordinary phenomenon looked like a tube of cloudy material and floated in the air. As it drew near to mother's pillow it slowed down, and when close to her she shrank away from it. At this moment something dropped from the end of the tube, which was close to her, on to the pillow, and the tube of cloudy material then floated back to the top of the door and vanished. Thinking that the article which had dropped from it was a ball of wool, mother picked it up, and found to her amazement that it was *an egg*. She instantly sprang to the door, but found no one upstairs.

At 5.15 P.M. mother and my daughter Sylvia were in the room. The door again opened and a white hand was thrust in and waved something white. Both saw it, but no one was found at the door.

A most marvellous series of psychic happenings occurred on this day, but this conveying of an egg on a long whisp of cloudy substance was one of the most wonderful we have ever experienced. At the time there were *no eggs in the house*, and whence this came we do not know.

Sunday, 13th November 1910.—Mother had sustained a cut on the head, and she, my wife and I were all in the dining-room at 9.20 P.M. We were all close together, mother seated in a chair, self and wife standing. No one else was in the room. My wife was in the act of parting mother's hair with her fingers to examine the cut, and I was looking on. At that instant I happened to raise my eyes

and I saw something issue from a point close to the ceiling in the corner of the room over the window and distant from my wife (who had her back to it) three and a quarter yards, and four and a quarter yards from myself, facing it. It shot across the room close to the ceiling, and struck the wall over the piano, upon which it then fell, making the strings vibrate, and so on to the floor on which it rolled. I ran and picked it up, and found, to my astonishment, that it was a *jar of ointment* which mother used especially for cuts and bruises and which *she kept locked up* in her wardrobe. The intention was evident, the ointment was for the wound.

I saw it apparently come through the wall, near the ceiling, and this with no one within three and a quarter yards of the place. The room is over nine feet high and was brilliantly lighted by a 100 candle-power lamp, and the door and window were shut, the latter fastened and incapable of being opened from the outside.

Monday, 28th November.—About 12 P.M. mother's keys (a heavy bunch) disappeared mysteriously from her pocket and, in spite of a careful search, could not be found.

About 6 P.M. my mother, wife and self were in the dining-room. The door and window were shut, and no other person was in the room, which was brilliantly lighted. We were all together on the hearthrug, my wife standing in front of the fire, mother seated, while I stood facing my wife on mother's right. We were talking about the mysterious disappearance of the keys.

Suddenly I saw something bright coming swiftly through the air from the direction of the corner opposite the door and high up towards the ceiling, and so from that part of the room when there is neither door nor window, nor any opening in the wall. The bright thing rushed through the air and struck my wife on the coil of hair at the back of her head. It came with such force that it bounced from

her head to a distance of nearly three and a half yards from where she stood. My wife uttered a loud cry of alarm, due to the shock and surprise, but owing to the thick mass of hair intervening, she was not hurt in the least. I instantly ran and picked the object up, when, to our amazement, we found that it was the bunch of keys missed from my mother's pocket since noon, and of which we had been talking when they were thus projected into the room. I am as certain of the fact that these keys came out of the air, from a part of the room where there was no mortal presence, as I am of any fact in my existence, and am prepared to make this and my other statements of like nature on oath before any notary public in the land.

The apparent passage of objects through the walls and ceilings has many times been observed by myself and the various members of my household. On two occasions an article composed of glass and metal was observed to float lightly down from the ceiling just like a leaf on a summer's breeze. This extraordinary delicacy in conveying things breakable has often been observed, and was illustrated in a remarkable manner on 4th March 1911, when my wife, my mother and the servant Ida, being all together in the hall, saw an object falling down the well of the staircase, apparently coming from the top story. It fell on to the *stone floor* in the hall, no carpet being on that part. On picking it up they found that it was an American alarm clock, one of those circular ones in a nickel case.

When picked up it was found to *be undamaged, and still going, and the glass not broken, and it continued going in perfect order.* It had come from *the nursery on the third floor, and was seen to fall at least sixteen feet* down the well of the stairs on to the flagstones in the hall. I was close at hand in my study, and ran up to the nursery instantly, but found all the children in that sound, deep sleep which one associates with the young. The elder servant had left and there was no other person above stairs. Under

ordinary circumstances, and falling normally, the clock would have been completely wrecked.

On another occasion (17th January 1911) a shower of articles came apparently through the ceiling and fell upon the tea-table, in the presence of six witnesses, and in a good light. On 11th November 1913 a stick three feet ten inches long came slowly through the solid plaster ceiling in presence of my daughter Marjorie and the servant, in full lamplight, and fell on the table, *leaving no trace of its passage*; and again, on 29th January 1911, a solid article came apparently through the ceiling in our bedroom, in presence of myself and wife, in broad daylight, and slowly descended on to the pillow. All these objects proved to be objective and real when we came to pick them up. These phenomena have often been observed in the presence of powerful psychics, or where psychic influences have been strong. Robert Dale Owen, the cultured United States Consul at Naples, and an ardent materialist until turned from his materialism by the force of these evidences, describes how on one occasion he and six others saw a beautiful female figure emerge from the wall of a long drawing-room, glide to where they were sitting, *drop into his hand what proved to be a rose*, and disappear through the wall at the opposite end of the room.

The following remarkable experience shows how an apport was brought about, in response to my unspoken thought. On Sunday, 29th January 1911, I was returning alone from morning service. Earlier in the day I had been informed that a person whom I knew to be bitterly hostile to psychic things had had an accident necessitating the shooting of his horse. As I toiled up the very steep hill leading to the Vicarage, distant over a mile, I amused myself by thinking what an interesting thing it would be if this sceptic's horse could manifest its presence to him, as my aunt's dog had done to us (page 158) by the sound of its hoofs and the fall of one of its shoes on his table. I

smiled to myself at this quaint conceit, and it forthwith passed from my mind. I did not utter a word aloud or meet anyone on my journey home. On arriving I went straight upstairs to my mother's room, she being the first person to whom I spoke. Before I could address her she said mysteriously: "I have something for you." She then informed me that about a quarter of an hour previously she had heard a tremendous noise on the second flight of stairs. Something heavy bumped and banged down the stairs, and then bumped along the passage toward the door of her room. She at once went into the passage and finding no one upstairs began to search for the thing which had caused the noise. At last she trod upon it and nearly twisted her ankle. As she narrated this to me she had her hand behind her back, and in conclusion said: "What do you think it was?"

I could not guess. "This," she said, and to my unbounded astonishment held up a *horseshoe*!!

My unspoken thoughts had been read by one of those normally invisible beings that surround us, and carried into effect in my own house within a few minutes of their expression! (146, 160)

Many instances of the bringing of large quantities of flowers and fruit are on record. It is evident from these experiences that the spirit powers which could and did bring a cake of bread and a cruse of water to the prophet are still active and with mankind to-day, as in days of old. The constant replenishing of the cruse of oil which failed not, and the barrel of meal that did not waste (1 Kings xvii. 16), and the miracles of feeding the multitudes (Matthew xiv. 17; xv. 34) were probably accomplished through appornts by the powerful spiritual beings attending the prophet and the Christ.

Another form of psychic manifestation mentioned in Scripture is the strong vibration and shaking of rooms and buildings.

ISAIAH VI. 4 :

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

ACTS IV. 31 :

And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

In the Report of the Dialectical Society Mrs Honeywood, a witness, together with Lord Lindsay, of the manifestations in the presence of Home, says of manifestations she witnessed at the house of Dr Gully :

The room vibrated to such a degree that an engineer who was present declared that nothing but the strongest machinery would have been sufficient to account for it.

Signor G. Damiani, giving evidence in the same Report, says :

I have heard noises on the walls of a private house in Clifton, making the whole building shake to its foundations.

Sir William Crookes testifies also to this strong vibration and shaking of the room during his own investigations. On the 11th June 1915, Dr Crawford records thunderous noises and vibrations in the presence of the wonderful young psychic, Kathleen Golligher, which were heard two stories down the house, and even outside in the street (*Reality of Psychic Phenomena*, pages 30-32).

A Church of England dignitary, reporting his experience of similar vibrations and noises to the S.P.R. (*Proceedings*, vol. ii., page 145), says :

Suddenly there broke on our ears a sound that murdered sleep. The sound was so palpable, broke on us with so peremptory a summons, pealed on our senses with so prolonged a crash that neither could its reality be doubted or its impression thrown off. It struck me as being like the crash of iron bars.

falling on the ground. It was prolonged and seemed to traverse the house in a succession of rattling echoes, treading hard on one another's heels.

It was often heard both by themselves and others, and *always occurred precisely at 2 A.M. on a Sunday morning*, showing that intelligence lay behind the production of the sound.

In the account given by the Wesleys of the wonderful manifestations in Epworth Rectory this vibration is mentioned several times.

The room trembled and the door shook exceedingly, so that the clattering of the latches was very loud.

The doors, latch, hinges and windows jarred, and the house shook from top to bottom.

At the commencement of our psychic experiences at Weston this kind of manifestation occurred frequently and was one of the first we experienced. The most remarkable demonstration occurred on 16th November 1908.

At 6.15 A.M. I was awakened by a loud noise like thunder succeeded by a rattling reverberation. Nothing more being heard at the time I fell asleep again, and after a time again awoke. I sat up and was about to awaken my wife when there burst upon the stillness a tremendous crash rolling and reverberating *in the house*, and apparently coming from the upper or third story. It was *not* thunder, but was so loud, vibrant and startling that I felt convinced that something serious had happened. I shook my wife, who was asleep, crying: "Did you hear that?" She started up into a sitting posture and together we listened for a few moments. Six slow distinct knocks, as though done with a hammer, sounded apparently on the floor of the upper landing.*

* We have often had psychic messages conveyed by percussive sounds (153, 294, 453). This method of communication is analogous to the rapping out by sounder and needle of those telegraphic messages by which a large part of the world's business is transacted.

Suddenly the loud thunderous crash sounded again, but this time seemed to come from the rooms underneath us. It was a tremendous reverberating crash, followed by an extraordinary series of rattlings and bangings, forming a continuous reverberation which shook the room and made everything vibrate. I rushed downstairs and my wife upstairs to the nursery. The children were fast asleep (we had no servant); all the doors were locked and nothing had fallen or been displaced. We heard the same sound on several other occasions at irregular intervals. It was always distinctly *inside the house*.

These strong vibrations, often shaking the whole house, were for a long time a marked feature of the manifestations experienced by the Everitts, some account of which will be found in *Light* for 25th September 1915.

The phenomenon of *smoke* accompanying these apparitions and psychic manifestations has also been observed by us. On Saturday, 14th November 1908, the apparition of the man, so often seen, being followed along the passage, disappeared at the kitchen fire-grate. The disappearance was accompanied by a big flash of light and a cloud of smoke, which filled the kitchen and passage. There was *no fire in the grate*, and the chimney shaft is a single one and stands alone. I saw the smoke, which had *no smell* of wood, paper, oil, etc. Again, on 19th March 1909, the same apparitional figure, after touching and speaking to my wife, dissolved into a pillar of black vapour and so disappeared.

It will be evident from a careful perusal of the various accounts given in this chapter that exactly the same psychic forces and influences are in operation in these modern times as were in operation in the days of the prophets and in the days of the Christ. Similar phenomena argue similar causes.

XXIII

A FURTHER COMPARISON OF MODERN PSYCHIC PHENOMENA WITH THOSE RECORDED IN HOLY SCRIPTURE

Whatsoever things were written aforetime were written for our learning.—ROM. xv. 4.

And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your young men shall see visions, your old men dream dreams.—JOEL ii. 28.

And these signs shall follow them that believe.—MATTHEW xxviii. 20; MARK xvi. 17.

Lo, I am with you alway, even unto the end of the world.—MATTHEW xxviii. 20.

It is useless for the Christian to declare that such things were confined to the limits of a given period, he must accept what happens to-day as well as what happened centuries ago.—REV. G. H. HEPPWORTH.

ONE of the first things that impresses a student of psychical matters is that the Bible, revered by all Christian people as the record of divine revelations to man, is full from front to back of accounts of happenings which bear a striking resemblance to the psychical phenomena of modern times.

The attitude of very many at the present day towards this fact is curious. They give an unquestioning assent to the Bible accounts concerning angels and visions, miracles and prophecies, but if it be suggested that such things happen in our own times they at once scent superstition and most illogically assert that "such things do not happen now," and that "the age of miracles is past." To make this assertion is simply to strengthen the hands of the materialist, and to give away the whole religious position.

The truth of the matter is that at the Reformation in the effort to throw off from religion many things which were plainly of man's device, in the rebound, the pendulum swung too far on the other side, with the result that the opposite error is now only too prevalent, to the endanger-

ing of religious and spiritual things. For generations it has been fashionable to sneer at human experiences termed psychical. The result is seen in the gross materialism and the indifference to religion, which is alike deplored by the leaders of all branches of the Christian Church. This materialistic tendency is noticeable not only amongst the laity, but also in those who should be the defenders of the spiritual. How rarely do we find the teachers in things "spiritual" with the courage to avow a belief in what is incorrectly termed "the supernatural." * To do so is to risk the loss of one's reputation as a practical man of affairs, or to court a superior smile or a look of contempt. Small

* Notable exceptions among the Bishops and Clergy of the Church of England have been the Bishop of Ripon and the late Bishop of Carlisle, both vice-presidents of the Society for Psychical Research. Archdeacon Colley, whose advocacy never slackened through good report and ill; the Rev. H. R. Haweis, the cultured and gifted author who preached on many occasions with special reference to these things; the Rev. Arthur Chambers, whose charming works on the subject have had so wide a circulation; the Rev. A. Starkey, author of *The Life of the World to Come*; the Rev. F. G. Lee, formerly Vicar of All Saints', Lambeth, D.D., D.C.L., author of *Glimpses of the Supernatural*; the Rev. J. A. Mason, Vicar of Ratley; the Rev. Alexander Forbes Phillips, Vicar of Gorleston and author of *Is Death the End*; the Rev. A. M. Mitchell, Vicar of Burton Wood; the Rev. F. Fielding Ould, M.A., Vicar of Christ Church, Albany Street, N.W.; the Rev. Dr Cobb, Rector of St Ethelburgha's, Bishopsgate, E.C.; the Rev. G. Vale Owen, Vicar of Orford; the Rev. Percy Dearmer, D.D., Vicar of St Mary's, Primrose Hill, N.W., the Rev. Ellis Roberts, M.A., Vicar of Alberbury; and the number is rapidly increasing. We must not overlook the pioneer in these researches among the Clergy, the famous Dr John Dee, Fellow of Trinity College, Cambridge, Rector of Upton-on-Severn, Chancellor of St Paul's, and Warden of Manchester College, in the reign of Elizabeth. The record of his experiments is contained in a folio volume edited by Meric Casaubon, Rector of Bleadon, and is very interesting reading. It is evident that he witnessed many psychical phenomena, and the famous "show stone" or "Crystal" which he used (*cf.* the gems in the Urim and Thummim of Lev. viii. 8 and 1 Sam. xxviii. 6), and in which were seen "Angelical Creatures and Spiritual Beings," is now in the British Museum.

Josephus, the Jewish historian, says that information was given to the High Priest by the flashing of the jewels in the Urim and

wonder when the verities upon which all evidence of a future state depends are treated as if they did not exist, that religion loses its hold upon the masses, or that men, turning away from a "spiritual" teaching that will have naught to do with things spiritual in its own times, cry with the poet :

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God ;
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

When the men of to-day realise that He whom they oftentimes ignorantly worship is really Lord of All, they will cease to talk of the "Supernatural," and thus remove one stumbling block out of the path, and be delivered from a blind terror on the one hand, or an equally blind ignorance on the other. For if He be Lord of ALL, the

Thummim, and on the shoulder-plates worn by him, and that these flashes could be seen for a considerable distance (Book III., chap. viii.). Mr Wilson seems to have recently obtained similar phenomena with a large amethyst. Lord Lindsay describes how, at Mr Jencken's house, he saw : " A crystal ball, placed on Home's head, emit flashes of coloured light following the order of the spectrum ; the crystal was spherical and so could not give prismatic colours. After this it changed, and we all saw a view of the sea as if we were looking down from the top of a high cliff. The sun was setting like a globe of fire, lighting up a broad path over the little waves. The moon was faintly visible in the south. We also saw a few stars."

The whole appearance lasted about ten minutes. This view was objective in that it was visible to all present.

Mr Hill, who has recently had similar experiences with another psychic, writes me that the view in the crystal could be seen by all present.

Some years ago Mr Boursnell showed me photographs of a crystal in which beautiful faces were distinctly shown.

Living God, the Infinite Mind, Will and Energy behind all phenomena, then all phenomena, whether material or spiritual, have their origin in Him, and form part of the natural order of His universe; therefore, all are natural—and nothing save the Living God Himself is supernatural. The fact cannot be too strongly emphasised that psychical phenomena, ancient and modern, are *not* supernatural. SUPERNORMAL they undoubtedly are, in that they do not constitute the normal experience of the individual man in his mortal earthly life, but they are nevertheless part of the phenomena of the universe, and so natural.

Now a careful study of Holy Writ reveals the fact that the book is an almost continuous record of these supernormal experiences,* and that from the earliest times they have been the means of communication between the divine and the human, between the spiritual and heavenly on the one hand, and the mortal and earthly on the other, between a higher plane of existence and a lower, between God—through the ministry of spiritual beings—and man. These supernormal phenomena then break no law, but are themselves subject to law, while a careful study of the

* Varied supernormal gifts and powers are clearly referred to by the Apostle Paul, as being possessed both by himself and by others in the Christian Church.

“Now concerning spiritual gifts I would not have you ignorant.

“There are diversities of gifts but the same Spirit.

“For to one is given by the Spirit the word of wisdom . . . to another faith . . . to another the gift of healing . . . to another the working of miracles . . . to another prophecy, to another discerning of spirits [clairvoyance], to another divers kinds of tongues, [inspirational speaking in foreign languages].—Acts ii. 3.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”—1 Cor. xii. 1-11.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing . . . diversities of tongues” [*i.e.* those possessed of the power of working miracles, healing, and inspirational speaking in foreign languages].—1 Cor. xii. 28,

“I thank my God, I speak with tongues more than ye all.”—1 Cor. xiv. 18. (See page 187.)

sacred pages will convince the impartial student that those of ancient and modern times are identical. This consideration prepares us for the fact that they are confined to no one particular period in the world's history, although they may differ in intensity and importance in crises of that history, yet in every age they partake of the same spiritual nature.

We will now proceed to parallel the accounts of phenomena described by the various deponents cited in the previous chapters, with accounts of phenomena of an evidently similar nature taken from the pages of Holy Writ. It will be convenient to divide them into classes and to set them forth in the order previously noted.

Apparitions of the Dead

And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself.—1 Samuel xxviii. 14.

And, behold, there appeared unto them Moses and Elias talking with him.—Matt. xvii. 3.

I am he that liveth and was dead, and behold I am alive for evermore.—Rev. i. 18.

*Levitations and Transportations of the Body**

Moreover the spirit lifted me up and brought me unto the gate of the Lord's house, which looketh eastward.—Ezekiel viii. 3.

And the spirit lifted me up between the earth and heaven and brought me to Jerusalem.—Ezekiel viii. 3.

There appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.—2 Kings ii. 11.

And when Peter was come down out of the ship, he walked on the water to go to Jesus.—Matt. xiv. 29.

And when they were come up out of the water, the Spirit

* The levitation of an inanimate object is recorded in 2 Kings vi. 6: "And the iron did swim."

of the Lord caught away Philip that the eunuch saw him no more.—Acts viii. 39.

The Spirit Voice

And the angel of the Lord called unto him out of heaven, Abraham! Abraham! Lay not thy hand upon the lad.—Gen. xxii. 11-12.

God called unto him out of the midst of the bush, Moses! Moses!—Exodus iii. 4.

Arise and eat for the journey is too great for thee.—1 Kings xix. 7.

What doest thou here, Elijah?—1 Kings xix. 13.

There fell a voice from heaven, saying, O Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee.—Daniel iv. 31.

Glory to God in the highest, and on earth peace, good will toward men.—Luke ii. 14.

This is my beloved Son: hear him.—Luke ix. 35.

Then came there a voice from heaven saying, I have both glorified it and will glorify it again.—John xii. 28.

And the men which journeyed with him stood speechless hearing a voice but seeing no man.—Acts ix. 7.

Rise, Peter, kill and eat.

What God hath cleansed call thou not common.—Acts x. 13, 15.

Saul, Saul, why persecutest thou me?

I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.—Acts ix. 4-5.

Vide also Judges vi. 20; xiii. 3; 1 Samuel iii. 10; Luke i. 28; Rev. i. 10, etc.

Trance

He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.—Numbers xxiv. 4.

The Spirit entered into me when he spake unto me and set me upon my feet, that I heard him that spake unto me.—Ezekiel ii. 2.

Now as he was speaking with me, I was in a deep sleep on my face towards the ground.—Daniel viii. 18.

Yet heard I the voice of his words, then was I in a deep sleep on my face.—Dan. x. 9.

And he became very hungry, but while they made ready he fell into a trance.—Acts x. 10.

And it came to pass that when I was come to Jerusalem, even while I prayed in the temple, I was in a trance.—Acts xxii. 17.

The Proofing of the Body against Fire, etc.

Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. Then Shadrach, Meshach, and Abed-nego came forth from the midst of the fire. And the princes, governors, and captains and king's counsellors being gathered together, saw these men, upon whose bodies the fire had no power.—Daniel iii. 25-27.

Then flew one of the seraphims unto me, having a live coal in his hand which he had taken from the tongs from off the altar. And he laid it upon my mouth.—Isaiah vii. 6-7.

These signs shall follow them that believe . . . they shall take up serpents (*vide* Acts xxviii. 5), and if they drink any deadly thing it shall not hurt them.—Mark xvi. 18.

*The Proofing of Various Inflammable Substances
against Fire*

Nor was a hair of their head singed, neither were their coats changed, not the smell of fire had passed on them.—Daniel iii. 27.

*Indicating the Whereabouts of Objects Unknown, or Lost,
to the Seekers*

And as for thine asses that were lost three days ago, set not thine heart upon them ; for they are found.—1 Samuel ix. 20.

Go thou to the sea and cast in a hook, and take up the fish that cometh up first, and when thou hast opened its mouth thou shalt find a piece of money.—Matthew xvii. 27.

Cast the net on the right side of the ship and ye shall find, and now they were not able to draw it for the multitude of fishes.—John xxi. 6.

Sounds of Varied Import

I heard also the noise of the wings of the living creatures, and the noise of the wheels over against them, and a noise of a great rushing.—Ezekiel iii. 13.

The people therefore, that stood by, and heard it, said that it thundered ; others said, An angel spake to him.—John xii. 29.

And suddenly there came a sound from heaven as of a rushing mighty wind.—Acts ii. 2.

And there were voices and thunderings, and an earthquake, and great hail.—Rev. xi. 19.

Luminous Appearances

And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.—Gen. xv. 17.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush.—Exodus ii. 2.

And the Lord went before them by day in a pillar of cloud, and by night a pillar of fire.—Ex. xiii. 21.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacles.—Ex. xl. 34.

And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him.—Ex. xxxiv. 30.

And when Solomon had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifice, and the glory of the Lord filled the house.—2 Chron. vii. 1.

And his face did shine as the sun and his raiment was white as the light.—Matt. xvii. 2.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.—Acts ii. 3.

A light shined in the prison.—Acts xii. 7.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.—Acts xxvi. 13.

His head and his hairs were like wool, as white as snow, his eyes were like a flame of fire, his feet like fine brass as if they burned in a furnace, and his countenance as the sun shineth in his strength.—Rev. i. 14-16.

Appearances of Hands

And when I looked, behold a hand was sent unto me, and lo, a roll of a book was therein.—Ezekiel viii. 3.

And he put forth the form of an hand, and took me by a lock of my head.—Ezekiel viii. 3.

And the same hour came forth fingers of a man's hand . . . and the king saw the part of the hand.—Daniel v. 5.

Touch of Spiritual or Discarnate Beings

And as he lay and slept . . . an angel touched him, and said unto him, Arise and eat.—1 Kings xix. 5.

And behold a hand touched me which set me upon my knees and upon the palm of mine hands.—Daniel x. 10; also viii. 18.

While I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—Daniel ix. 2.

The angel of the Lord came upon him and he smote Peter on the side.—Acts xii. 7.

And he laid his right hand upon me, saying, Fear not, I am he that liveth and was dead.—Rev. i. 17-18.

Direct Writing

In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall: and the king saw the part of the hand that wrote.—Dan. v. 5.

Tables of stone written with the finger of God.—Exodus xxxi. 18.

And the writing was the writing of God given upon the tables.—Exodus xxxii. 16.

*Automatic Writing **

All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.—1 Chronicles xxviii. 19.

* Many cases of evidential automatic writing are on record (*q.v.*). In these, as previously noted on page 365, the contents of the messages have to be looked to for evidence of the operations of an independent and external spirit personality. Often the information conveyed is totally unknown to the psychic through whom the writing comes. One of the most remarkable instances of this

And there came a writing to him from Elijah the prophet saying, Thus saith the Lord God of David thy father. [This was several years *after* Elijah's death (2 Kings ii.).]

*The Rising of Spiritual Beings up through the Ground
or Floor*

And the king said unto her . . . what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of ? And she said, An old man cometh up.—1 Samuel xxviii. 13-14.

*The Manifestations of Spiritual Beings in a Flame or
Luminous Cloud*

And the angel of the Lord appeared unto him in a flame of fire.—Exodus iii. 2.

And the Lord went before them by night in a pillar of fire.—Exodus xiii. 21.

The angel of the Lord ascended in the flame.—Judges xiii. 20.

Moses and Elias, who appeared in glory.—Luke ix. 31.

Spiritual Beings Superior to the Laws of Gravitation

The angel of the Lord ascended in the flame.—Judges xiii. 20.

And when he had spoken these things, while they beheld,

occurred recently, when the Edgar Chapel of Glastonbury Abbey—which had been buried and lost for generations, and had been vainly sought at great expense by excavators—was rediscovered by Mr Bligh Bond as the result of a communication made through automatic writing (see *The Gate of Remembrance*, Blackwell. Oxford).

Another most striking case was laid before the S.P.R. in 1916 by the Right Hon. Gerald Balfour, in a paper entitled "The Ear of Dionysius." It refers to automatic script obtained through Mrs Willett, a lady well known to Mr Balfour. This script gives remarkable evidence of the survival of Professor Butcher and Professor A. W. Verrall, and shows a range of classical knowledge so profound (222, 225) as to utterly baffle the investigators, until the key was given through the script by the communicating intelligence. This case adds one more to the list of those which are *utterly destructive* of the telepathic and subliminal theories.

he was taken up and a cloud received him out of their sight.
—Acts i. 9.

Materialisations

(Spiritual forms audible or tangible, or visibly affecting material things.)

The same hour came forth fingers of a man's hand, and wrote upon the plaister of the wall.—Dan. v. 5.

And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen. xxxii. 24.

And behold there stood a man over against him with his sword drawn in his hand. And Joshua went unto him and said, Art thou for us, or for our enemies? And he said, Nay! but as Captain of the Lord's host am I now come.—Joshua v. 13.

Behold I see four men loose . . . and the form of the fourth is like the Son of God.—Daniel iii. 25.

And it came to pass that as he sat at meat with them he took bread and blessed it and brake, and gave it to them.

And their eyes were opened and they knew him, and he vanished out of their sight.—Luke xxiv. 30-31.

And after eight days again his disciples were within and Thomas with them. Then Jesus came, the doors being shut, and stood in the midst and said, Peace be unto you.

Then said he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.—John xx. 26-27.

And as they ran to tell his disciples, behold Jesus met them, saying, All hail! And they came and held him by the feet and worshipped him.—Matthew xxviii. 9.

And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them.—Luke xxiv. 41-43.

And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.—Acts xii. 7.

Vide also Mark xvi. 5-6; Rev. xiii. 17; Acts x. 3;

Judges vi. 21 ; Gen. xviii. 2 ; Daniel x. 6-10 ; Daniel ix. 21 ; Rev. i. 17-18.

Sounds of Music and of Musical Instruments

I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet.—Rev. i. 10.

The first voice I heard was as of a trumpet talking to me.—Rev. iv. 1.

And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne.—Rev. xiv. 2.

And I saw . . . them that had gotten the victory . . . stand on the sea of glass, having the harps of God.

And they sang the song of Moses and the Lamb.—Rev. xv. 2-3.

Strong Vibrations and Shakings of Rooms and Buildings

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.—Isaiah vi. 4.

And when they had prayed the place was shaken where they were assembled together.—Acts iv. 31.

Wind accompanying Spiritual Manifestations

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.—Acts ii. 2.

And I looked, and behold a whirlwind came out of the north, and out of the midst thereof came the likeness of four living creatures.—Ezekiel i. 4-5.

Apports

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head.—1 Kings xix. 6.

And the barrel of meal wasted not, neither did the cruse of oil fail.—1 Kings xvii. 16. (*Cf.* Matt. xiv. 19-21.)

Prophecy, or the Foretelling of Events

The Bible contains accounts of many prophecies and their fulfilment. The following historical instances are especially remarkable.

Prophecy.

And Zedekiah King of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the King of Babylon. And he shall LEAD ZEDEKIAH to Babylon.—Jeremiah xxxii. 4-5.

And I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there.—Ezekiel xii. 13.

Fulfilment.

And the army of the Chaldees pursued after the king and overtook him in the plains of Jericho, and all his army were scattered from him.

So they took the king and brought him up to the King of Babylon to Riblah, and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon.—2 Kings xxv. 5-7.

Thus was Zedekiah LED blind to Babylon, which city HE NEVER SAW, although he died there.

Prophecy.

Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the King of Babylon my servant, and will bring them against this land.

And this whole land shall be a desolation and an astonishment, and these nations shall serve the King of Babylon seventy years !—Jeremiah xxv. 9-10.

Fulfilment.

(First Captivity under Jehoiakim)

And Nebuchadnezzar King of Babylon came up against the city . . . and did besiege it.

And he carried away all Jerusalem and all the princes and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths, none remained save the poorest sort of the people of the land . . . even them the King of Babylon brought captive to Babylon.—2 Kings xxiv. 11, 14, 16.

(Second Captivity under Zedekiah)

Therefore he brought upon them the King of the Chaldees. . . . And they burnt the house of God and brake down the wall of Jerusalem and burnt all the palaces thereof with fire and destroyed all the goodly vessels thereof.

And them that had escaped from the sword carried he away captive to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia.—2 Chronicles xxxvi. 17-20.

From the First Captivity to the Edict of Cyrus, which gave the Jews their freedom, is a period of exactly 70 years, 606-536 B.C.

Prophecy.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave one stone upon another.—Luke xix. 44.

Fulfilment.

Capture and utter destruction of Jerusalem by the army of Vespasian and Titus, September, A.D. 70.

Utterance in Languages Unknown to the Speaker
(*Spirit Control, Inspirational Speaking*)

And they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance.

The multitude came together and were confounded because that every man heard them speak in his own language.—Acts ii. 4, 6.*

* The outpouring of the spiritual gifts and the various psychic manifestations described in Acts ii. 2-6 was in all probability preceded by "the breaking of bread and the prayers" (Acts ii. 42)—*i.e.* by a celebration of the Holy Communion—termed the Agapæ or Love Feast by the Early Church, a service above all things conducive to *harmony* and *sympathy* between all those who were assembled together, and so calculated to be peculiarly helpful in bringing about those harmonious conditions needed for psychic manifestations. I have not hitherto seen this aspect of the Lord's Supper commented upon, but it is one which was evidently understood and *practised* by the Early Church.

For they heard them speak with tongues and magnify God.
—Acts x. 46.

The Holy Ghost came upon them and they spake with tongues and prophesied.—Acts xix. 6.

If any man speak in an unknown tongue let it be by two or at the most by three, and that by course, and let one interpret.—I Cor. xiv. 27.*

I thank my God, I speak with tongues more than ye all.
—I Cor. xiv. 18

Healing by Abnormal Powers

And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.—Num. xxi. 9.

* This inspirational speaking, due to control, is generally associated with trance (*vide* page 222), the controlling spirit using the organs of speech of the person controlled, whose voice is often completely changed in tone and character. (*Cf.* 1 Sam. x. 6.) It might thus be termed a fourth form of spirit voice (*vide* page 306). It is by no means, however, confined to speaking in foreign languages.

Although this form of manifestation is frequently met with, there are many psychics who are *not* entranced, but while clairvoyant and clairaudient remain *normal* throughout. I have listened to fine addresses given during trance, and have by this means received very evidential communications. This form of manifestation seems to have been especially in evidence on the Day of Pentecost and in the early Church. I have experienced it in my own family on three or four occasions. On one of these, occurring on 21st November 1914, my wife was suddenly entranced and completely lost consciousness as though in a faint. She then began to talk to me, not in her own voice but in that of my Aunt Elizabeth Coates, who died in 1908, the *exact tone* of the voice, with all its most pathetic inflections and imperfections due to the stroke which ultimately killed her, being reproduced with a fidelity that brought instant conviction as to her controlling presence. For a quarter of an hour I talked face to face, not with my wife but with my poor paralysed aunt, who had died six years previously. She informed me that although she spoke and acted as when suffering, this was for evidence of identity and she was "all right now and happy." It was one of the most evidential experiences I ever had. My wife came out of this trance exactly like a person recovering from a fainting fit, and knew nothing of what had occurred, neither had she ever seen my aunt *at that stage of her affliction which was so wonderfully and evidentially reproduced*. My son was present during this wonderful scene.

Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. . . . And his flesh came again like unto the flesh of a little child.—2 Kings x. 14.

And he went up, and lay upon the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm.—2 Kings iv. 34.

And he touched her hand, and the fever left her.—Matt. viii. 15.

And he touched their eyes . . . and their eyes were opened.—Matt. ix. 29.

. . . and cut off his right ear . . . and he touched his ear and healed him.—Luke xxii. 51.

And Ananias . . . entered into the house, and putting his hand on him said . . . the Lord, even Jesus, who appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight. . . . And immediately there fell from his eyes as it had been scales.—Acts ix. 17-18.

Clairvoyance and Clairaudience

And I Daniel alone saw the vision for the men that were with me saw not the vision, but a great quaking fell upon them.—Daniel x. 7.

Jesus said unto him, Before that Philip called thee I saw thee under the fig tree.—John i. 48.

Behold, I see the heavens opened and the Son of man standing on the right hand of God.—Acts viii. 56.

For clairaudience see 1 Samuel xvi. 7, 12.

There are other phases of spiritual manifestation, familiar to Bible students, mentioned in Holy Writ, but we have confined ourselves to paralleling those things set forth in the preceding chapters which are attested and witnessed to by well-known scientists and men of standing. From the above parallel cases it will be seen that there is an extraordinary identity between the phenomena of ancient and modern times, an identity so close and striking as to lead to the inevitable and irresistible conclusion that they are both the varied manifestations of the same spiritual powers.

XXIV

HISTORICAL EVIDENCE

How ill this taper burns ! Ha ! who comes here ?
I think it is the weakness of mine eyes
That shapes this monstrous apparition.
It comes upon me. Art thou anything ?
Art thou some god, some angel, or some devil
That makest my blood cold and my hair to stare ?
Julius Cæsar, Act iv., scene 3.

HAS the "psychical" experience of mankind in the past been similar to that of modern times ? I unhesitatingly answer, Yes. There has never been any break in its continuity. The further we go back the more we approach an age when these manifestations are not so carefully attested, save, of course, the one supreme instance, the resurrection and appearance of Christ, the subject of so many writings and such a carefully recorded account. Still there is ample evidence in the pages of history to convince one of the truth of the above statement. There are such a vast number of cases on record that it is impossible to do more than touch upon a few, but these are sufficient to show the unanimity of the testimony in every age.

Brutus, the former friend of Cæsar, is said to have seen the apparition of Cæsar in his tent who warned him of his approaching death at Philippi.

St Augustine relates, in Sermon 233, how his own spiritual body was twice seen at a considerable distance.*

* *St Augustine* (A.D. 354-430) ranks as the chief of the post-Nicene fathers. It may not be uninteresting to turn to ante-Nicene testimony.

In *The Acts of the Martyrdom of Ignatius*, chap. vii., page 297, Ignatius is represented as appearing in a vision after his martyrdom in the arena (A.D. 115-117).

In the book entitled *The Consummation of Thomas the Apostle*, Thomas is recorded as having appeared to those weeping at his

Margaret de Valois. D'Aubigné states, in his *Histoire Universelle*, that Henry IV. told him how Margaret de Valois, his queen, saw, in the presence of three other ladies, the Archbishop of Lyons, and himself, the apparition of a cardinal who was found to have died at that moment.

Catherine de Medici. Margaret de Valois relates in her memoirs that Catherine de Medici saw a vision of the battle of Jarnac, and was heard to exclaim: "Do you not see the Prince of Condé lying dead in the hedge?" Condé was slain in one of the charges.

Henry IV. of France was warned of his approaching end by an apparition in the wood at Fontainebleau. Shortly afterwards he was assassinated by Ravaillac. This is related in Sully's *Memoirs*.

Charles I., on the eve of the battle of Naseby, is said to have twice seen the apparition of Stratford warning him against the battle. Prince Rupert, to whom he told the vision, persuaded him to disregard it, with results disastrous to all concerned.

The Duke of Buckingham. This account is very well attested and one of the most circumstantial on record. The Duke's father thrice appeared to Mr Towers, the works surveyor, who at last, terrified, conveyed the message given by the apparition to the young Duke, warning him that he must mend his ways, otherwise "he would not be suffered to live long." For a full account of this *vide* Lord Clarendon's *History of the Rebellion and Civil War in England*.

Lord Balcarres, whilst a prisoner in Edinburgh Castle, saw the apparition of the heroic Dundee, who was killed in the first charge at the battle of Killiecrankie. He was seen in jack boots and buff coat, all pale and bloody, and tomb, and indicates the immediate resurrection and reward, saying: "I have gone up and received the things I hoped for."

There is abundant evidence to prove that both these works date from ante-Nicene times, and they distinctly show the prevalence of a belief in the immediate resurrection among early Christians.

informed Lord B—— that he had been shot in the Pass of Killiecrankie, after which the appearance melted away.

Ben Jonson, according to the story told by him to Drummond of Hawthornden, saw an apparition of his eldest son, with a red cross upon his forehead, in the house of Sir Robert Cotton. It was afterwards found that his son had expired of the plague at that same time.

Napoleon, when in St Helena, saw an apparition of Josephine and spoke to it. He was warned of his approaching death. Napoleon told this experience to Count Montholon.

President Lincoln had a remarkable premonitory dream, which visited him on three occasions, twice before the two most disastrous defeats of the Northern forces, and the third time the night before his assassination. The President knew this dream presaged trouble and disaster.

There are hundreds of other instances on record which we pass over to mention a few at greater length which are particularly well attested.

The Daughter of Sir Charles Lee. This case, one of the best attested in history, was committed to writing by the Bishop of Gloucester from the lips of the young lady's father, Sir Charles Lee. It is as follows :—

Sir Charles Lee, by his first lady, had only one daughter, of which she died in childbed, and when she was dead her sister, the Lady Everard, desired to have the education of the child, and she was by her very well educated until she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night she, thinking that she saw a light in her chamber (*vide* Chap. XVII.) after she was in bed, knocked for her maid, who presently came to her, and she asked why she left a candle burning in her chamber. The maid said she had left none, and there was none save what she had brought with her at that time. Then she said it was the fire, but the maid told her that it was quite out, and said she believed it was only a dream, whereupon she said it might be

so and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a woman standing between her curtain and her pillow who told her she was her mother and that she was happy, that by twelve o'clock that day she should be with her. Whereupon she knocked again for her maid and called for her clothes, and when she was dressed went into her closet and came not out again until nine, when she brought a letter sealed to her father, brought it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and thereupon sent away at once to Chelmsford for a physician and a surgeon, who both came immediately, but the physician could discern no indication of what she imagined or of any indisposition of her body ; notwithstanding, the Lady Everard would needs have her let blood, which was done accordingly.

And when the young woman had patiently let them do what they would with her she desired that the chaplain might be called to read prayers, and when prayers were ended she took her guitar and psalm book and sat down on a chair and played so admirably that her music master, who was then there, admired at it. Near the stroke of twelve she rose, and sat herself down in a great chair with arms, and presently fetching a strong breathing or two, immediately expired, and was so suddenly cold as to be wondered at by the surgeon and physician. She died at Waltham in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire, but he was so afflicted with the death of his daughter that he came not until she was buried.

One cannot fail to remark the singular likeness of this case to that of Mr Christopher Brooks, given by Mr Gurney. An interval of some two hundred and fifty years separates them, but evidently the experience is identically the same ; human nature has not changed one iota in the lapse of centuries.

Dr Donne. The following is a case of an apparition of the spiritual body during mortal life (Chapter IX.). It is related by Izaak Walton.

Mr Donne went on a mission to Paris with Sir Robert Drury. Two days after arriving in Paris, Donne told Sir Robert that he had seen a vision of his wife walking through his room with her hair hanging over her shoulders and a dead child in her arms. So impressed were they by this incident that they at once sent a messenger to London to inquire concerning Mrs Donne's health. On returning the man brought the news that at the very hour of the vision she had been confined of a dead child.

Marquis de Rambouillet. This is one of the best known historical cases, and is related at length in *Causes Célèbres*, vol. xi., page 370.

The Marquis de Rambouillet and the Marquis de Precy were about to depart for Flanders, and were conversing on the subject of the future world in a manner which seemed to indicate that they were not very strongly persuaded of its existence. They ended by making a compact that whoever should first die should bring the news of it to the other. The Marquis de Rambouillet set off for Flanders, where the war was then carried on, but the Marquis de Precy remained in Paris, detained by a low fever (173).

Six weeks after, in broad daylight, he heard someone withdraw his bed curtain, and turning to see who it was perceived the Marquis de Rambouillet in buff coat and jack boots. He sprang from his bed to embrace his friend, but Rambouillet sprang back and told him that he had come to keep his word as promised, and that all that was said of the next world was true, that he, Precy, should change his conduct. The Marquis de Precy again attempted to embrace his friend, but the figure eluded him but still continued visible. All this time he stood at some little distance, his figure appearing somewhat shadowy and unsubstantial, but the voice very audible. Seeing that de Precy was incredulous Rambouillet showed him the wound in his side. He also informed Precy that in the next action in which he was engaged he would be slain. Precy soon afterwards received the news of Rambouillet's death. Some little time after this the Marquis de Precy was killed in the first action he engaged in following the vision, the battle of the Faubourg St Antoine.

A very similar story is related by Lord Chedworth, who saw the apparition of a friend who, like himself, was sceptical in religious matters. The figure informed Lord C—— that he had died, and that there was a future life. Immediately afterwards news came of his friend's death.

Lady Beresford and Lord Tyrone. The compact between Lord Tyrone and Lady Beresford is one of the best-known historical instances on record. Lady Beresford, before her marriage to Sir T. Beresford, made a solemn compact with Lord Tyrone that whosoever died first should appear to the other. She was married in 1687, and he died in 1693, appearing to her on 15th October. He then warned her that she would die upon her forty-eighth birthday. This was carefully kept secret, and as the day approached she was most anxious, as was very natural. However, nothing occurred, and as the day named had passed Lady Beresford married again. Two years after, while celebrating her birthday, she accidentally found that she was not fifty, but really forty-eight on that very day, and she died before night. There is a very interesting similarity between this case and that of Miss Barrett, Mrs Browning's sister, described on page 254.

Lord Littleton. This account is contained in *The Gentleman's Magazine*, vol. xxxv., page 597. Lord Littleton had a remarkable vision on 14th November 1799, in which he was warned of his approaching death *and bidden to repent*. Three days later, on 27th November, he died. (There is, or was, a picture in the family illustrating this warning vision.)

On the day of his death he himself appeared to his friend, Mr Peter Andrews, at Dartford.

This account of Lord Littleton's appearance was certified by Dr Johnson, who received it from the lips of Lord Westcote, the uncle of Lord Littleton. It runs as follows:

The intimate friend of Lord Littleton, Mr Miles Peter Andrews, was at his house in Dartford when Lord Littleton

died at his home, Pitt Place, Epsom, thirty miles away. Mr Andrews' house was full of company, and he expected Lord Littleton, whom he had left in his usual state of health, to join him the next day, which was a Sunday. Mr Andrews, feeling indisposed on the Saturday evening, retired early to bed and requested one of his guests, Mr Pigou, to preside at the supper-table. He fell into a restless sort of sleep, but was awakened between eleven and twelve by someone opening his curtains, which proved to be Lord Littleton, who said that he was come to tell him that "all was over." It appears that Lord Littleton was fond of practical joking, and Mr Andrews was certain at the moment that this was one of his tricks, so picking up his slippers he hurled them at him, whereupon Lord Littleton retreated to a dressing-room from whence there was no egress, and Mr Andrews ran in after him, intending to chastise him as a return for the practical joke. To his amazement the room was empty, and his own room door was also locked. He at once rang for the servants, asking if they had seen Lord Littleton. No one had seen him. Mr Andrews, still confident that a trick had been played him, was rather angry, and told the servants not to make him up a bed in the house, but let him go to the inn. Mr Andrews then retired again, not having the slightest suspicion that he had seen anything unusual.

The day afterwards Mrs Pigou went to London and heard the news that Lord Littleton had died the previous night. A message was at once despatched to Mr Andrews, who was so affected that he swooned away, and was always profoundly impressed with this experience.

The Wesleys. The account of the long-continued and extraordinary manifestations at Epworth parsonage is interesting, as being one of the earliest well-attested narratives of its kind.

The psychic manifestations in the rectory of Epworth, Lincolnshire, then held by the Rev. Samuel Wesley, M.A., are among the most interesting on record. The following account is taken from accounts which originally appeared in *The Armenian Magazine* for 1784, and includes extracts from the diary of the Rev. Samuel Wesley, Rector of

St Andrews, Epworth, under date 27th August 1726, and also from the letters and narratives of several members of his family, including the Rev. John Wesley, the founder of Methodism.

Concerning noises heard in my house at Epworth, Lincolnshire, in December and January, 1716

From the first of December my children and servants heard many strange knockings in every story of my house, and in most of the rooms.

Something like the steps of a man were heard going up and down stairs at all hours of the night, and vast rumblings below stairs and in the garret.

At last we heard several loud knocks in my chamber, nine distinct loud knocks which seemed to be in the next room to ours, with a sort of pause every third stroke. I thought it somebody in the house, and having got a stout mastiff dog hoped he would soon rid me of it.

Next night six knocks but not so loud.

Next night but one we were awakened by noises so violent that it was in vain to think of sleep while they continued. I rose, and my wife with me, and we went into every chamber. We heard it behind us, we heard also a loud crashing of bottles as if all were broke to pieces, and another sound like a peck of money thrown down before us. The same, three of my daughters heard at another time.

We went through the hall when the mastiff came whining to us, as he did always after the first night of his coming, for then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children (128).

We still heard it rattle and thunder in every room above and behind us, locked as well as open.

Wednesday night, December 26.

A little after ten my daughter heard its signal, with which she was perfectly acquainted. It was like the strong winding up of a jack.

It began knocking in the kitchen underneath, then seemed to be at the bed's foot, and at last at the head of it. I knocked with my stick on the joists of the kitchen. It answered me as often as I knocked.

I went upstairs and found it knocking hard. I asked it what it was and why it disturbed innocent children and did not come to me in my study if it had anything to say. Soon after it gave one knock at the outside of the house (472).

I went outside, both alone and with company, and walked round the house, but could see nor hear nothing.

One night when the noise was great in the kitchen, and on a deal partition, and on a door in the yard, the latch thereof often being lifted up, my daughter Emilia went and held it fast on the inside, but still it was lifted up and the door pushed violently against her, though nothing was seen on the outside.

When at prayers the names of the Prince and King George were mentioned, it would make a great noise over our heads constantly (there were thunderous knocks at the "Amen").

I have thrice been pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of my study door as I was going in (267).

I followed it into almost every room in the house, both by night and by day, with lights and without, and have sat alone for some time, and when I heard the noise, spoken to it to tell me what it was, but never heard any articulate noise, and only once or twice feeble sounds a little louder than the chirping of a bird.

*Extracts from the letters and published narrative of Susannah,
Emilia, and Molly Wesley*

"We heard a great noise as if a piece of sounding metal was thrown down outside our chamber. We were lying in the quietest part of the house."

"I do not like the noise of the gown sweeping along the ground, nor its knocking like my father."

"It would answer to my mother if she stamped on the floor and bid it."

"It would knock when I was putting the children to bed just under me where I sat."

"It was more loud and fierce if anyone said it was rats or due to natural causes." (This has been often noted.—C.L.T.)

"Besides, something was seen thrice; first by my mother, second in the dining-room one evening, the last time in the kitchen, like a white rabbit."

"The sounds very often seemed in the air in the middle of the room, nor could they ever make any such themselves by any contrivance."

"It never came by day until mother had ordered the horn blown."

[Mrs Wesley had caused a horn to be blown in all the rooms with the idea of scaring away anything intruding.]

"After that time scarce anyone could go from one room to another without the latch being lifted up before they touched it."

"Whether the clock went right or wrong it always came as near as could be guessed about a quarter to ten by the night."

"Kizzie said, 'Let it answer me if it can,' and stamping, the same were imitated many times successively."

"The room trembled as it passed along, and the doors shook exceedingly, so that the clattering of the latches was very loud" (471).

"The children were asleep, but panting, trembling, and sweating exceedingly."

"The door, latch, hinges, and windows jarred, and the house shook from top to bottom."

"A few days after, between five and six in the evening, I was by myself in the dining-room. The door seemed to open and someone walked in in a nightgown trailing upon the floor (nothing appearing) and seemed to go leisurely round me."

"My father adjured it, but it seemed to take no notice, at which he became angry and called it a deaf and dumb devil and again adjured it to speak. When he had done it knocked on the bed's head so loudly as if it would break it to shivers."

"It came gradually to Hetty's bed who trembled strongly in her sleep."

"The Rev. Mr Hoole (Vicar of Haxey) read prayers once, but it knocked as usual at the prayers for the King."

Extracts from the narrative of the Rev. John Wesley

We then heard a knocking over our heads, and Mr Wesley catching up a candle said: "Come, sir, now you shall hear for yourself." He went upstairs. When we came to the

nursery it was knocking in the next room, and when we were there it was knocking in the nursery. And there it continued to knock though we came in, particularly at the head of the bed in which Miss Hetty and her sister lay. Mr Wesley, observing that they were much affected, sweating and trembling exceedingly, was very angry, and pulling out a pistol was going to fire at the place from whence the sounds came, but I caught his arm. He then went close to the place and said sternly : "Thou deaf and dumb devil, why dost thou frighten these children that cannot answer for themselves ? Come to me in my study that am a man." Instantly it knocked his knock (the knock he always used at the gate), as if it would shiver the board to pieces, and we heard nothing more that night.

Till this time my father had never heard the least disturbance in his study. But the next morning as he attempted to go in his study (of which none had the key but himself) the door was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was a knocking first on one side, then on the other, and after a time in the next room. He went into that room and adjured it to speak to him, but in vain. Upon this he said : "Go all of you downstairs, it may be that when I am alone it will have courage to speak." When she had gone a thought came and he said : "If thou art the spirit of my son Samuel I pray thee knock three knocks and no more." Immediately all was silence. Soon after our large mastiff dog came and ran to shelter himself between them (Mr and Mrs Wesley) while the disturbances continued. At first he used to bark and leap on one side and the other, and that frequently before anyone in the room heard any noise at all. But after two or three days he used to creep away before the noise began. And by this the family knew it was at hand, nor did the observation ever fail (128).

It is manifest from the above account that this most gifted family was largely endowed with psychic powers, and being all together in the house supplied at once both the channels of communication and part of the necessary forces enabling the manifestations to be made. This is evident from the statement, several times repeated, that

the younger members of the family were seen to be "trembling and sweating in their *sleep* exceedingly" while these happenings were in progress.

No student of psychical matters can fail to be impressed, on reading this remarkable narrative, with the fact that the Wesleys, in a sense, rank among the pioneers of Modern Psychical Research. Had the elder Wesley arranged for a negative signal, as he did for an affirmative one, or been a little more patient in the matter, communication would have been established. Whereas on receiving no reply, by the three knocks he had requested, to his query: "Art thou the spirit of my son Samuel?" he gave up the quest. The narrative also states that he often asked it to speak, and heard nothing but low chirping sounds, and once on getting no answer of any kind, called it a "deaf and dumb devil." Had he thought of arranging a signal for "no" as well as for "yes" and persisted, the mystery had been solved. As it was, "Old Jeffry," as they named their visitor, did not speak with an articulate voice simply because he *could not* compass it at the time, nor could he appear to any one of them, although the beginnings of *both* such manifestations are apparent in the narrative. Had communication been established by a code of signals through the sounds which "Old Jeffry" could produce so vigorously there is not much doubt but that the definite form and the articulate voice would have followed. Unfortunately Wesley had little precedent to guide him in this matter, and did not know that those who have passed over to the other side of life have to acquire knowledge (even as in the earth life) of the conditions and powers of their new sphere. It takes time in many cases before one who has passed over is *able* to manifest himself to those on this side, either visibly or by articulate speech. New forces and powers have to be mastered and their use learned. In our own experiences at Weston the phenomena, commencing with loud knocks, gradually advanced over a period

of several years, through a wonderful series of events, until they culminated in a figure apparently as real and solid as an ordinary mortal, and capable of conveying messages in a clearly audible voice. "Old Jeffry," discouraged, however, by the non-success of his extraordinary efforts, apparently gave up the task in despair, for we read that at the end of two months the "disturbance" (poor Jeffry's desperate efforts to communicate) ceased, and nothing was heard there afterwards. Thus, in all probability, was the advent of Modern Psychical Research put back nearly a century and a half.

That these manifestations, however, exercised a marked influence on the mind and career of the Rector's son John is certain. Tyerman, in his *Life and Times of Wesley*, says: "We have little doubt that the Epworth noises deepened and most powerfully increased Wesley's convictions of an unseen world, and exercised an important influence on the whole of his future life. His notion that the disturbance was occasioned by a messenger of Satan* . . . had been shown to be utterly unfounded, but the impressions it produced were of the utmost consequence in moulding his character, and in making him one of the

* His later and maturer conceptions are indicated by the following quotation from his sermon on "Good Angels":—"The good (spirits) are at least equally strong, equally wise, equally vigilant, God has in all ages used the ministry of angels. They may assist us in our research after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness."

John Wesley was a firm believer in the power of spirits to manifest to mankind and to intelligently intervene in human affairs. Of this there is abundant evidence in his writings. He says:

"What pretence have I to deny well-attested facts because I cannot comprehend them. It is true that many men of learning in Europe have given up accounts of apparitions as old wives' fables. I am sorry for it, and with my latest breath I will bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by witnesses in all ages" (*vide* 115).

most earnest preachers of the Christian creed that ever lived.*

Dr Adam Clarke, the well-known and scholarly commentator who reprinted the whole account of these manifestations in his *Memoirs of the Wesley family*, had in his possession a letter from Emily Wesley to her brother John, dated 16th February 1750, thirty-four years after the events at Epworth, in which she says :

I want sadly to see you and talk some hours with you, as in times past. One doctrine of yours (and of many more), namely that no happiness can be found in any, or all, of the things of this world, I want to talk with you about, seeing that I have sixteen years of my own experience which lie flatly against it.

Another thing is that wonderful thing called by us "Jeffry." You won't laugh at me for being superstitious if I tell you how certainly that "something" calls on me previous to any extraordinary new affliction, but so little is known of the invisible world that I at least am not able to judge whether it be a friendly or an evil spirit.

This letter is of the deepest interest, and shows clearly that "that wonderful thing Jeffry," that wonderful "something" which manifested to her and her sisters so closely in 1716 continued to manifest to her privately throughout her life.

A brief consideration of the very numerous accounts of the psychical experiences of the past will convince us that they are of *exactly the same kind as those which occur in the present day*, showing unmistakably that the same phenomena and the same supernatural powers are involved,

* The Swedish scientist and philosopher, Emanuel Swedenborg, the contemporary of John Wesley, possessed wonderful clairvoyant and psychic powers, and was a voluminous writer. In spite of this the world had to wait for more than a hundred years for that wave of psychic interest which should become a world movement, and had to receive it at other hands.

and this is precisely what we should expect to find from a consideration of the conditions.

Human nature is the same in all its essentials as on the first Easter morning, and for those who have entered into the higher life time brings no decay. Henceforth they are as the angels of God in heaven.

In radiant orders, essences sublime,
In Heavenly liveries distinctly clad,
Listening to catch the Master's least commands,
And fly through nature ere the moment ends.

XXV

THE EVIDENCE OF MODERN SCIENTISTS AS TO THE REALITY OF PSYCHIC PHENOMENA

Prove all things, hold fast that which is good.—1 THESS. v. 21.

We are still so far from understanding all the agents in Nature and their different modes of action that it displays very little of the spirit of philosophy to deny the existence of phenomena, only because they are inexplicable in the actual conditions of our knowledge.—LAPLACE.

Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it.—LORD KELVIN.

HAVING determined what is the testimony of the Scriptures, and what that of human experience, it remains for us to see what modern scientific research has to say upon this subject, at once the most profound and the most important that can engage the attention of mankind.

Much has been heard during the last quarter of a century of the supposed conflict between science and religion, between the material and the spiritual. Between these great and abiding entities there can be no real conflict. Together they make up the sum total of all phenomena, of all manifestations and activities of which the mind of man can have any knowledge, or form any conception. If at times our ideas concerning the material and the spiritual appear to clash, or to be diametrically opposed, the tendency of advancing knowledge is to show that such misconceptions are the outcome of human ignorance. The time is fast approaching when science shall be the handmaid of faith, and the revelation of God's works be found consonant with the revelation of His will, the two forms of illumination constituting one harmonious and perfect whole.

But some may ask the question, What need of science? Are not the provinces of the material and the spiritual

wide apart? Apart in a sense, but not wide apart. They are like unto two kingdoms having a long conterminous boundary line. Separate realms they may be, with widely differing constitutions, but they touch all along the line, and it is but a step across the border from one to the other.

That the inhabitants of this world cease their labours and depart through the change we call death is one of the commonest experiences of mankind. That they return again to us, and that the inhabitants of that other kingdom can make their presence felt in this, is alike the testimony of Holy Scripture and of human experience.

Now psychical manifestations rank as phenomena, and science being, broadly, the knowledge of phenomena, is concerned, and bound to investigate.

It is not my intention to do more than touch very briefly upon the history of modern psychical phenomena, nor do I intend to weary readers with the controversies which have raged around them. There is a voluminous literature in connection with the subject and to this I would refer them, while in this chapter I set forth the conclusions, based on positive and experimental evidence, of modern scientists of the highest standing. We will therefore at once plunge *in medias res*.

What may be termed the modern access of psychical phenomena commenced in 1847.* From the first these happenings, so strange and remarkable, attracted an extraordinary amount of interest, and investigations as to their reality were soon on foot. These were naturally of a rough and ready nature such as could be devised on the spur of the moment, and directed by the ingenuity

* While public interest in the psychic phenomena of modern times may be said to date from the experiences of the Fox family at Hydesville, there had, of course, been several previous publications of notable cases, such as those at Tedworth, Epworth, etc.; while in February 1846 the famous French astronomer, Arago, brought a case before the Académie, reading a paper on the manifestations he had personally witnessed.

and common sense of the experimenters. The first investigation of any note took place after a meeting held in the Corinthian Hall, Rochester, U.S.A., on 14th November 1848, at which an account of the strange experiences of the Fox family was given to an audience of about 400 people. Phenomena were forthcoming at the meeting to those present, and at its close a committee was formed to investigate with the idea of finding out how the trick was done. All that they could do was to report that things happened, but how, or why, they were totally unable to discover. This verdict, so different from what was confidently anticipated, greatly disappointed the audience, who appointed a second committee, which it was expected would without doubt make such investigations as to completely expose the whole affair. When this second committee could do no more than confirm the report of the first, the excitement became intense, and a third body of men were elected to investigate. These were chosen from those who had been most hostile to the reports of the previous committees and who professed confidence in their ability to detect the imposture. No blame could be attached to them for their want of success, for they resorted to every possible means which their ingenuity could devise, but they could neither detect any fraud nor give any explanation. When at last, baffled and mortified, they had to confess their failure to the assembly, the meeting broke up in great excitement and confusion and the account of these things circulated over the country. The genuineness of the phenomena witnessed in the presence of the Fox sisters in their youth was proved over and over again by many investigators, including America's most famous editor, Horace Greeley, and is incontestable. They have been subjected to much ignorant and vulgar abuse, but the facts remain.

One of the sisters married an English barrister, Mr H. D. Jencken, and lived in England, and many persons have recorded their testimony as to the genuineness of the

extraordinary phenomena witnessed in her presence. As recently as 11th April 1919 the famous scientist, Lord Rayleigh, in his presidential address before the S.P.R. (vide *Times*, 12th April 1919), gives an account of his personal experiences with her, testifying to remarkable happenings.

Reports of extraordinary psychical happenings began to be received from all parts of the States, and appeared to be of such an incredible nature that at last Professor Hare undertook to make the first scientific inquiry, with the object of proving that these happenings were due either to trickery and fraud, or could be explained by material causes. He was well fitted for the task, being Professor of Chemistry in the University of Pennsylvania, and a man of acumen and ability. The public awaited the conclusion of the investigation confidently expecting that the result would be a complete exposure or a sufficient explanation. At last, to the surprise both of the public generally and men of science in particular, there appeared a large work illustrated with diagrams of ingenious apparatus invented by the author to test the genuineness of the phenomena. The author was Professor Hare, and the book was not, as was expected, a scientific exposure of fraud or a demonstration of material causes, but a defence and demonstration of the reality of the phenomena which he set out to discredit !

The publication of Professor Hare's work was soon followed by that of the Hon. J. W. Edmunds', Judge in the Supreme Court of Appeal in the State of New York. He brought to bear upon the phenomena a mind trained to sift evidence and a wide judicial experience. Like Professor Hare he started to investigate and expose a fraud, but the result was the publication of two large volumes testifying to the genuineness of the phenomena.

From time to time accounts of these things crossed the Atlantic, only to be received on this side with incredulity,

ridicule, and contempt, exactly as the narrations of the early Christians were first received by the Jewish and heathen worlds. In spite of this attitude the phenomena were soon in our midst, and a multitude of psychical manifestations were witnessed in this country. In January, 1869, the London Dialectical Society began to investigate, and a committee was appointed, the co-operation of scientists was invited, and evidence solicited. In July, 1871, the committee published its report in a volume of some 400 pages. In the introduction to this work it is stated that :

A large majority of the members have become actual witnesses of several phases of the phenomena . . . although the greater part of them commenced their investigations in an avowedly sceptical spirit.

Apart from the personal experiences of the various members of the committee, the evidence of many witnesses was taken. Amongst these was the Master of Lindsay, Lord Lindsay, afterwards Earl of Crawford and Balcarres, a well-known astronomer and scientist, who organised and equipped an expedition to observe the transit of Venus in 1874, erected the famous Observatory at Dun Echt, and rendered many services to science. His testimony may be taken as typical of that given by many others.

Giving evidence before the committee, he says :

I first met Mr Home at the house of a friend of his and mine, and when we left the party I asked him to come to my rooms in Grosvenor Square. As he came into the room I heard a shower of sounds run along a beam that crosses the ceiling. It sounded like the feet of a flock of sheep being driven over boards. This was the first thing of the sort I had ever heard, and naturally I was interested and wished for more.

That evening I missed the train at the Crystal Palace and had to stay at Norwood. I got a shakedown on a sofa in

Home's * room. I was just going to sleep when I was roused. . . . I saw at the foot of my sofa what seemed to be a column of vapour, which grew gradually into a definite shape, and I then saw a female figure standing *en profile*. I asked Home if he saw anything, and he answered: "A woman looking at me." Our beds were at right angles to one another and about twelve feet apart. I saw the features perfectly, and impressed them upon my memory. She seemed to be dressed in a long wrap going down from the shoulders and not gathered in at the waist. The figure seemed quite solid and I could not see through it. Home then said: "It is my wife, she often comes to me" (page 270).

She then walked to the right of the bed, and rather behind it, but not out of my sight, and then slowly faded away like a column of vapour.

Shortly after this I saw upon my knee a flame of fire about nine inches high. I passed my hand through it, but it burnt on above and below. Home turned in his bed. I saw that his eyes were glowing with light.† The only time I have since seen this occur a lady was very much frightened by it, indeed I felt very uncomfortable myself. The flame which had been flitting about me now crossed the room about four feet from the ground and reached the curtains of Home's bed. These proved no obstruction, for the light went right through them, settled on his head, and then went out.

The next morning before I went to London I was looking at some photographs and recognised the face I had seen in the room upstairs overnight. I asked Mrs. Jencken who it was, and she said it was Home's wife.

Examined as to the levitations of Mr Home in the air the Master of Lindsay continued:

I saw the levitations in Victoria Street when Home floated out of the window. He first became entranced and walked about uneasily, he then went into the hall, and while he was

* Daniel Dunglas Home, the well-known psychic, son of a brother of the Earl of Home.

† This glowing of the eyes is a remarkable phenomenon, and was often observed with Home. It indicates control by, or presence of advanced, or high, spiritual beings. Cf. Daniel x. 6 (pages 55, 56).

away I heard a voice whisper in my ear : " He will go out of one window and in at the other." I was alarmed and shocked at the idea of so dangerous an experiment ; I told the company present what I had heard, and we waited for Home's return. Shortly after he entered the room I heard the window go up, he went out of the window in a horizontal position, and I saw him outside the other window (that in the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony between the windows, merely a strong course of masonry an inch and a half wide. I once saw Home in *full light* standing in the air seventeen inches from the ground. I have no theory to explain these things, I have tried to find out how they are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation.

Speaking of his further remarkable experiences he continues :

I have frequently seen Home go to the fire and take out large red-hot coals and carry them about in his hands and put them inside his shirt. Eight times I myself have held a red-hot coal in my hands without injury, when it scorched my face on raising the coal in my hand. Once I wished to see if it would really burn, and I said so. I then touched a coal with the middle finger of my right hand and got a blister as large as a sixpence. I instantly asked Home to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes without the least inconvenience. (*Vide* also Sir W. Crookes, *S.P.R. Proceedings*, vol. vi.)

Finally, he testified to the obtaining of information in reply to questions asked *mentally*, which information, previously unknown and of great importance to the seekers, proved to be exactly correct on the quest being made.

These extraordinary statements were confirmed by the experiences of many other credible witnesses of the highest standing who were examined by the committee.

The Master of Lindsay also gave evidence as to other psychical phenomena of which he had been a witness, he

generally being accompanied at the time by several other persons.

The personal experiences of the members of the committee were also invariably obtained when half-a-dozen or more of them were together, and when every attempt to investigate the cause was being made.

The publication of this work created a sensation. The Press pronounced upon it in a variety of ways according to the lights of the respective reviewers. *The Sporting Times*, in a not very sporting spirit, said: "If I had my way a few of the leaders should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good." *The Pall Mall Gazette* could only speak of such things "with contemptuous pain." In the opinion of *The Morning Post* the report was "entirely worthless," while *The Saturday Review* regarded it as "a degrading superstition." *The Daily News* averred that the subject "would demand more extended investigation"; *The Spectator* that "the testimony justified further cautious investigation." *The Medical Times* said: "The volume is a curious one, deserving of attention for several reasons." *The London Medical Journal* described it as "one of the most interesting and curious books that has ever been published, throwing light upon both sides of many important psychological questions." *The Echo* had no doubt that if the phenomena were real they were produced by "as strictly *natural* a force as gravitation or electricity." *The Standard* thought that if there were anything in it beyond imposture and imbecility "there was the whole of another world in it," while *The Times* was of the opinion that "it is time that a thorough and practical investigation cleared this cloud out of the intellectual sky, and that the task need not be scouted by professors or other learned men, by Royal or other learned societies."

As if in reply to this excellent suggestion it speedily became known that a member of the Royal Society, Mr

William Crookes* (now Sir William) the Editor of *The Chemical News* and of *The Quarterly Journal of Science*, discoverer of Thalium, and inventor of the Radiometer, one of the most eminent physicists that this country has produced, was preparing to scientifically test and investigate these happenings.

This announcement was generally received with satisfaction. People said: "Now we shall see this superstitious nonsense extinguished," and Mr Crookes' report was awaited with no little interest. In due time these reports appeared, published first in *The Quarterly Journal of Science* and afterwards collected together and bound under the title of *Investigations into the Phenomena called Spiritual*.

These investigations extended over the period 1870-1874. To the astonishment of those scientists and others who had expected that the trained observational powers of the eminent chemist and physicist would give the death-blow to the "superstition," and cover the report of the Dialectical Society with ridicule, it was found that his observations confirmed on almost every point the evidence given before the committee, but that his testimony was even more startling and convincing because backed by that of photography and delicate self-registering instruments. The general attitude of the scientific world towards these phenomena at this time will be apparent from that of such men as Huxley, Spencer, Tyndall, and Faraday.

Huxley, in answer to a letter from the Dialectical Society inviting him to investigate, replied:

Supposing the phenomena to be genuine they do not interest me. (!)

* Sir William Crookes, F.R.S., Professor of Chemistry and author of many important works, Past President of the Chemical Society, Past President of the Institution of Electrical Engineers, Royal Medallist, Bakerian Lecturer of the Royal Society, President of the British Association for the Advancement of Science, 1898, Proprietor and Editor of *The Chemical News*, Editor of *The Quarterly Journal of Science*.

As the Rev. J. Page Hopps pungently remarks :

This pronouncement of Huxley was extremely unscientific and discreditable, "for the discovery of a new order of intelligent beings should be at least as interesting to a man of science as that of a new order of jellyfish or grubs."*

Herbert Spencer, in answer to similar requests to consider and investigate, replied with the remarkable dictum :

I have settled this question on a *priori* grounds. (!)

While the attitude of Tyndall is best illustrated by the account given by Alfred Russel Wallace (*My Life*, page 279). Speaking of Tyndall's visit, he there says :

Although I begged him to appoint a day for the next experiment *he* never came again.

The emphasis on the word in italics has reference to another scientist, Dr Carpenter, who in response to Professor Wallace's invitation had also previously been present on one occasion, and "though strongly urged to come at least two or three times more, could never be prevailed on to come again," but in spite of this and the fact that Dr Carpenter never made any really serious investigation into the phenomena, this did not prevent him evolving a theory to account for them. According to him they were produced by "unconscious cerebration" on the part of those present. Previously Faraday had disposed of them by yet another theory, which involved the aid of "unconscious muscular pressure." Those who are familiar with the phenomena in all their variety, and who HAVE

* This was in 1869. In 1883 he wrote to John Morley (vide *Recollections*, vol. i., pages 145-147) : "I find my dislike to the thought of extinction increasing as I grow older. It flashes across me with a sort of horror that in 1900 I shall know no more of what is going on than I did in 1800. I had sooner be in hell."

made a careful and prolonged investigation, are aware that both theories are *ridiculously* inadequate to explain a tithe of the things observed. To some of the experiences of A. R. Wallace, the famous naturalist and co-discoverer and promulgator with Darwin of Natural Selection and the theory of Evolution, I shall have to refer, premising that his investigations were published about the time that those of Sir W. Crookes were given to the world. To return now to those of Sir William Crookes. They were undertaken in a true scientific spirit with but one object, the recording of observed facts and the ascertaining of the truth. Throughout the entire series of the experiments, Sir William had complete control of the conditions, and the persons experimented with were delivered entirely into the hands of himself and his friends. The investigations took place in his own houses in the light, and under his own personal supervision. For a full account of them I refer readers to his remarkable series of articles* which Sir William published in *The Quarterly Journal of Science*, and also to an account set forth in vol. vi. of *Proceedings of the Society for Psychical Research*.

In pages of the deepest interest he gives the results of observations and experiments which confirm in a remarkable manner the evidence brought before the Dialectical Society. In the course of these experiments he testifies to the observation of luminous clouds, and of innumerable small lights flitting about the room, and even resting upon the heads of those present (the Pentecostal lights, *cf.* Acts ii. 2).

Sounds of varied import were heard, and intelligible messages were conveyed by them as also by flashes of light seen in the air (heliograph wise). Hands visible and tangible were often seen and felt, and are described as being of a perfectly natural and human appearance. These hands were observed to form from luminous clouds, and

* "Notes of an Inquiry into the Phenomena called Spiritual."

on being grasped firmly would melt away in the hand of the experimenter.

With regard to the phenomenon termed "levitation"—*i.e.* the floating of the human body in the air without apparent cause, or tangible or visible support—often related, by the way, of the saints in mediæval times, and until recently scouted as an absurd fiction—he avers that he observed Home floating in the air on several occasions with no support tangible or visible, and that he has received similar testimony from Captain C. Wynne, the Earl of Dunraven, and Lord Lindsay, and gives it as his opinion that no fact in history is attested by better evidence.

Many other phenomena are mentioned, among others the proofing the body against fire, direct writing and the playing of musical instruments, the setting in motion of a pendulum enclosed in a glass case firmly cemented to the wall, whilst the shaking of the room by strong vibrations (*cf.* Acts iv. 31), together with the phenomena of wind currents and intense cold, are also recorded.

Of the complete solid and tangible manifestation of forms, known as materialisation, Sir William had the most remarkable experiences on record. Under the strictest conditions, making deception or mistake an impossibility, a figure endowed with all the attributes of life, visible, tangible, and audible, appeared on many occasions, sometimes for hours, yet it could and did vanish on the instant. Photography was called in to verify some of these facts, and over forty photographs were taken with cameras of various sizes, a stereoscopic camera being also used. The figure called "Katie" was photographed standing side by side with Sir William, and also side by side with Miss Cook, through whom the experiments and investigations were (in this instance) made, and the difference of height, appearance, and individuality thus permanently recorded. This testimony was received with abuse, incredulity, and contempt. Those who had relied upon the skilled investi-

gator's ability to crush out what they termed a degrading superstition now turned upon him, and being unable to disprove his statements took refuge in the assertion that he and Professor Wallace "were mad on this one subject." On what principle they accepted the conclusions of "madmen" on the questions of Natural Selection, Helium, and the Radiometer, they did not stop to explain. On the other hand a host of critics wanted to know whether certain precautions had been taken in the conducting of the experiments.* "Were the doors locked?" "Was the person experimented with searched?" "Was she under careful supervision?" It never seemed to enter into the heads of these people that these elementary safeguards would occur to the keen intellect and trained mind of the experimenter. Reviewing his investigations more than twenty-five years after, Sir William, speaking at a meeting of the British Association for the Advancement of Science in 1898, said he had nothing to retract and still held to the truth of what he had recorded.

Sir William repeated this statement in the pages of *Light* for 9th December 1916. There he says :

Responding to your invitation I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to my investigations, first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisations upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims made for them by several of my colleagues and friends in the Society for Psychical Research—viz. that they point to the existence of another order

* The Bible accounts of similar happenings are accepted without any question being raised as to precautions.

of human life continuous with this, and demonstrate the possibility in certain circumstances of connection between this world and the next.

WILLIAM CROOKES.

Nov. 28th, 1916.

Sir William began the investigation with the idea that the phenomena were all due to fraud and trickery. He ended by *staking his scientific reputation on their genuineness*.

Before passing on to the testimony of A. R. Wallace, we must note the experiments of Cromwell Varley, the eminent electrician and scientist, whose name is for ever associated with the laying of the Atlantic cable, and of W. F. Myers, the cultured author of *Human Personality*. Each of these gentlemen taking precautions to ensure that there should be no other person present but the experimenters and the one experimented upon, narrowed down the question of the appearance of OTHER figures to one of impersonation by the one through whom the experiments were being made. As the figures (male and female) of adults and children walked about the room, were visible, audible, and tangible, this, in the case of fraud, would have necessitated considerable movements on the part of the impersonator. Therefore, to test this, Mr Cromwell Varley made the person experimented upon part of an electric circuit in which was a delicate mirror galvanometer, so arranging matters that it was impossible to move about without instant detection. In spite of this the figures appeared in every part of the room, while the circuit remained unbroken. This experiment was afterwards repeated by Sir W. Crookes. Myers devised an equally certain method of detecting movements on the part of the one experimented with by making the psychic lie in a hammock. This was suspended from the ceiling by ropes passing through pulleys and attached to a weighing machine. Obviously to leave or regain the hammock without instant detection was an impossibility. Yet with

doors locked and the above precautions many figures appeared, of children as well as adults, who walked about the apartment and touched the experimenters.

Perhaps even more decisive were the experiments of Smedley, Adshead and others, at Belper and Newcastle, in which the person through whom the phenomena were produced was enclosed in a wire cage, *screwed* up from the outside, and yet many figures of various sizes and ages showed themselves.

The forecasting of events, and the speaking and writing in languages unknown to the agent, were strongly testified to by Signor Damiani, and there are many witnesses to these forms of manifestation, among others Alfred Russel Wallace, who mentions instances in his autobiography.

Cromwell Varley, the electrician, also stated that he had several times had information of events *several days or weeks before they happened*, which events took place in exact fulfilment (even to the hour and minute) of the prediction; he also testified to healing powers abnormally obtained and directed and in all probability similar in nature to those indicated in James v. 14-15 and 1 Cor. xii. 9, and to those manifested at Lourdes, or lately shown through Mr James Hickson, whose cures have been attested by clergy and laity. Now one thing cannot fail to impress the student of these things, and that is the fact that while nearly every investigator has begun his researches in an avowedly sceptical spirit with the object of explaining the phenomena on a purely material basis, or exposing them as fraudulent, they have almost invariably ended by being convinced of the supernormal and spiritual nature of the phenomena. Sir W. Crookes, Sir Oliver Lodge, A. R. Wallace, Cromwell Varley, F. W. Myers, Professor Hare, Dr Maxwell, Judge Edmonds, Professors Richet, Lombroso, Dr Hodgson and Professor Morselli are notable instances, illustrating more or less completely this change and conviction, and there are many others.

Come we now to the testimony of Professor Wallace,* the eminent naturalist. For a full account the reader should refer to his book of personal experience (*Miracles and Modern Spiritual Phenomena*). Perhaps the most remarkable one he relates is given in my chapter on Materialisation (page 372). Of modern psychic investigation and belief in the phenomena testified to thereby he says:

It has grown and spread continuously till, in spite of ridicule, misrepresentation and persecution it has gained converts in every grade of society and in every civilised portion of the globe.

It has often been urged that these experiments are not made by men who have made a close study of medicine, physiology, and nervous disorders. As a matter of fact we have the published observations of three investigators peculiarly qualified in these very studies: Dr Joseph Maxwell, with his double training of physician and lawyer; Professor Lombroso,† Inspector of the Asylums for the Insane in Italy, an authority on diseases of the nervous system; and Professor Enrico Morselli, the well-known alienist and neuropathologist. Dr Joseph Maxwell,‡ author of *Metapsychical Phenomena*, recently published, has been engaged in this investigation on strictly scientific lines for several years. As one reads the work recording his investigations and experiments, it is most interesting to note how gradually the scepticism of the scientist gives way to the logic of facts and the spiritual hypothesis replaces the material. By his kindness I am permitted to give the following extracts from his work *Metapsychical Phenomena*.

* Alfred Russel Wallace, LL.D., D.C.L., F.R.S., the eminent naturalist and scientist, co-discoverer and promulgator with Darwin of Natural Selection and the Theory of Evolution..

† Cesare Lombroso, Professor of Psychology at the University of Turin, Inspector of Asylums for the Insane in Italy.

‡ Joseph Maxwell, Doctor of Law, Doctor of Medicine, Deputy Attorney-General at the Court of Appeal, Bordeaux.

Although his experiences are not so striking as those of Sir William Crookes, yet as far as they go they confirm them. Here let us notice that our evidence is CUMULATIVE, and this quality is an especial feature of it. All down the ages the testimony for spiritual things has been iterated and reiterated, and now when men of science take the place of the simple and the unlearned, the same piling up of evidence goes on, every succeeding investigator confirming the results of those who have preceded him, and adding to the testimony for the genuineness of the phenomena. Writing in the first place of the spontaneity of these phenomena, he gives it as the result of his experience, as did Sir W. Crookes, that they are the result of an intelligence which is apart from that of the experimenters, or the one experimented with. On this head he says (pages 40 and 112) :

One of the most curious features of psychical phenomena is their apparent independence. The phenomena direct us, they do not allow themselves to be easily led.

The phenomena often manifest great independence, and refuse decidedly to yield to the will of the experimenters.

Confirming the observations of Crookes as to audible sounds, he says (page 75 *et seq.*) :

I have obtained loud sounds in public places. The unusual noise attracted the attention of persons present and greatly embarrassed us.

As showing that the sounds on this occasion were entirely independent and beyond their control, he adds :

The more we were confused by the noise the louder the sounds became.

Continuing, he relates how he has heard loud sounds given upon the floors of museums before the pictures of old masters, and especially before religious pictures. I particularly remember the intensity of certain sounds I once heard when

standing before a picture of the burial of Christ, the work of a celebrated artist. I have also heard fine sounds in the house of a famous writer. In the room in which he died they were so loud as to attract the suspicious attention of the guardian.

While Dr Maxwell has had no experiences of the manifestations of fully materialised forms to relate, he gives accounts of partial materialisations, as follows :—

I have had the opportunity of experimenting with a private psychic when alone, when I succeeded in seeing faces *which I recognised*.

Again he writes (page 153) :

In a short time we heard sounds on the table, on my friend's chair, on the floor, and on the wall inside the curtains. My friend, interested, turned half round towards the curtains, when all at once, after the production of some faint flitting lights, I perceived the beautiful face of a woman, pale, the eyes uplifted as in prayer. The eyes and hair were black, the face was draped in a white veil, which also covered the head, forming a kind of frame to the face. The physiognomy was of the sweetest and of rare beauty.

Again, on another occasion :

Suddenly I saw a face, the forehead, eyes, and nose reproducing the traits of a very dear friend I had recently lost. The person with whom I was experimenting saw the whole face.

It will be apparent from a perusal of these observations that the comparatively recent experiences of Dr Maxwell in France confirm on many points the investigations of Crookes in England forty-five years ago.

These investigations are in turn confirmed and reinforced by those of Professor Morselli and Drs Agazotti, Herlitzka, and Professor Pio Foa, all well-known Italian savants and professional men. These gentlemen in turn testify in the

strongest and most positive terms to the *reality* of the phenomena. On this head Professor Morselli * says (*Annals of Psychical Science*, May, 1907) :

But to those who ask me what I think of the physical phenomena, and whether I think them real, authentic, I say YES. These phenomena, the acceptance of which I at first considered to be due to deception or gullibility, to fraud or illusion of the senses, to simple faith or preconception, are in the very great majority real and certain, and the small minority, as to which I am uncertain, do not in any way disprove the existence of a category of extraordinary facts, equal to those which come under the criteria of normal reasoning and are verified and accepted in accordance with the experimental method.

If for many years academic science has depreciated the whole category of facts. . . . So much the worse for science. And worse still for the scientists who have remained deaf and blind before the affirmations, not of credulous sectarians, but of serious and worthy observers, such as Crookes, Lodge, and Richet. I myself, as far as my modest power went, contributed to this obstinate scepticism until the day when I was enabled to break the chains in which my absolutist preconceptions had bound my judgment.

I was a bitter sceptic with regard to the objective reality of the phenomena.

To-day, furnished with an experience, after long and mature reflection on what I have seen and touched with my hand, I have changed my belief.

Truly a notable confession this on the part of an eminent scientist, and as brave and honest as it is noteworthy.

Proceeding, he divides the phenomena he has personally experienced into no less than thirty-nine classes, and in the course of his descriptions confirms nearly all the observations of Sir William Crookes.

Here are some of the more remarkable :

* Enrico Morselli, Director of the Clinic of Nervous and Mental Diseases at the University of Genoa.

Wind Currents.

These are very frequent and felt on almost every occasion. They are veritable currents of air, which come from the curtains and from behind the person experimented with.

Intense Cold.

This is usually the prelude to many manifestations. On certain occasions it becomes perceptible to all the persons present.

It is impressive and not hallucinatory.*

Blows and other Sounds.

Hundreds of these sounds have been heard. Some have the intensity of blows delivered by a powerful but invisible fist.

Sounds of Musical Instruments.

We have had these under such conditions as to exclude all action of visible and tangible hands, the trumpets emit their harsh sounds in the air, the strings of mandolines and zithers vibrate, and keys of the pianoforte give forth notes, and all this without anyone visibly touching them.

Appearances of Hands.

At certain times we felt ourselves touched by hands having all the characteristics of those of a living being—we felt the skin, the warmth, the movable fingers. *On grasping them one experienced the sensation of hands dissolving away as though composed of semi-fluid substance.* They appear of a whitish colour, almost transparent, with elongated fingers.

Appearances of Lights.†

These vary from indefinable glow lights to bright globules and veritable tongues of fire, like those figured on the heads

* Sir W. Crookes compares it to that in the vicinity of frozen mercury. It has been observed to affect the thermometer.

† These small luminous appearances are extremely beautiful, and form one of the most interesting sights it is possible to witness. I have seen them flash out in the air and from the surface of curtains on a level with one's face, and high up near the ceiling, beyond

of the Apostles. There are also appearances of luminous clouds or mists.

Complete Materialisation.

I have seen these supreme phenomena a few times only. They are well-delineated faces, heads, and half busts.

It will be perceived how thoroughly this eminent Italian alienist and neuropathologist confirms the observations of our own Crookes.

reach. I have seen them in showers "distributing asunder" (*διαμεριζόμενοι*, sundering and distributing) in the room exactly as described in Acts ii. 3. They seem to consist of a bright nucleus whence a flame or coma emerges having a length of about two inches. (Occasionally these smaller lights are accompanied by larger patches, or clouds of beautiful luminosity of a most delicate and ethereal appearance.) The nucleus is about the size of a pea and flashes out from the darkness, to be followed instantly by the flame or tail-like flare, which seems to burst noiselessly from it, both then ceasing to be visible. Their duration is usually from one to two seconds, but sometimes they last longer. I have endeavoured to imitate them by chemical and electrical means, but with an entire want of success. Various preparations of phosphorus, small electric flash lamps, etc., etc., are ludicrously inadequate to produce effects in the slightest degree similar, and I doubt whether, in the present state of scientific knowledge, it is possible to exactly imitate them. On this head Professor Enrico Morselli writes: "It is impossible, as well as absurd, for those who have once seen them, to compare them to artificial phosphorescent effects, not to speak of identifying them with the latter." The light which one observes in a large vacuum tube when connected to a powerful induction coil is, in my experience, that which most closely resembles in appearance that of the larger clouds and patches (*vide* page 279), only whereas that in the tube is strictly localised and confined within a small space, these psychical lights move over considerable distances and are often several feet in diameter. The nearest thing to the nucleus of the smaller luminosities that I could produce was obtained between small carbon points attached to the terminal wires of a battery of six or eight Bichromate cells, with an E.M.F. of 10 or 12 volts. On approaching the carbon points to one another, in subdued DAYLIGHT, a soft intense ball of light about the size of a pea was produced closely resembling the nucleus, but nothing resembling the tail-like flare or the combined nucleus and flare could be produced by any means I could devise.—C.L.T. (461, 515, 522).

Let us now refer briefly to the testimony of Drs Herlitzka, Agazotti, C. Foa, and Professor Pio Foa, of the University of Turin, contained in the *Annals* for May, 1907. The first three are the assistants of Professor Mosso, the eminent physiologist, whose works, now looked upon as classics, are universally known. Dr Pio Foa is Professor of Pathological Anatomy in the University of Turin, Director of the Anatomical Museum, and Secretary of the Academy of Sciences. They give a full account of extraordinary experiences covering almost the whole range of the phenomena, and backed by photographic and manumetric evidence, which in turn confirms the testimony of Morselli.

In the introduction to their report they say :

Moreover, all of us had the conviction that these phenomena would not stand the test of attentive observation and control exercised without favour.

After having seen with our eyes and controlled with our own senses, now that we are persuaded that the phenomena are authentic, we feel it to be a duty to state the fact publicly in our turn and to proclaim that the few pioneers in this branch of biology, destined to become one of the most important, generally observed and saw correctly. The facts of the marvellous which we are about to relate will make some frown and many smile. We understand ; no one can have a conception of what the phenomena are like unless he has been present.

Here again is another notable confession on the part of medical men and scientists. This is the only true attitude in this investigation. We must be *truth seekers* and follow where truth leads regardless of consequences.

Mr Gambier Bolton, President of the Psychological Society, Lecturer before the Royal Society, F.R.G.S., F.Z.S., says, in his work on *Materialisation* :

In the face of facts such as I have recorded is it any wonder that I and those who assisted me, supported as we are by the evidence of Sir William Crookes, Alfred Russel Wallace and

other master scientists, should declare positively that we have both seen and handled entities from another sphere ?

It would be rank cowardice on my part were I to keep silence any longer as to the results I have obtained during the seven years which I devoted to a critical investigation of this phenomenon.

The facts have beaten me.

Vice-Admiral Usborne Moore was engaged in scientific work under Government nearly all his life, and was a man of acute observation, especially trained to observe and record accurately. As the result of seven years' investigation, during which he travelled thousands of miles, and spent large sums of money, he says :

If I never see another psychic again the evidence I have obtained will make me sure of the future. I shall go to my grave in the conviction that in a brief space—a few days—I shall awaken in the possession of the same individuality that was mine before breath left my body. I have come to the absolute conviction that what we call death is a mere incident, a door to a higher life that is in reality more substantial to the senses we shall hereafter possess than the one we set so much store upon here.

This testimony is from a man who was a fearless and whole-hearted seeker of the truth.*

* Benjamin Franklin, the distinguished statesman and natural philosopher, was another truth-seeker, and ranks as a scientist of renown. Psychical research was practically unknown in his day, but still he evidently had the root of the matter in him, and his acute mind had completely mastered the essentials. Writing to Miss Hubbard on the occasion of the death of his brother, Mr John Franklin, he says :

" I condole with you. We have lost a most dear relation. But it is the will of God that these mortal bodies be laid aside when the soul is ready to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals ? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benevolent act

As the result of my own experience and investigation I have come to the same absolute conviction (page 219).

Professor Richet, Member of the Academy of Medicine, and Professor of Physiology in the Faculty of Medicine, Paris, the eminent French savant, has given many years to this investigation. Some of his observations will be found in the chapter on Materialisation.

Speaking of his experiences of Materialisation he says :

It seems to me the facts are undeniable. I am convinced that I have been present at realities. Certainly I cannot say in what materialisation consists. I am ready to maintain that there is something profoundly mysterious in it which will change from top to bottom our ideas on nature and on life.

Professor Lombroso, Professor of Psychology at the University of Turin and Inspector of Asylums for the Insane in Italy, is another instance of an eminent scientist who has been beaten by the facts, and, like an honest man, has said so to the world. He has given forth his experiences in a notable book, *After Death, What ?*

He says :

I am ashamed and grieved at having opposed with so much tenacity the possibility of the psychic facts—the facts exist and I boast of being a slave to facts. There can be no doubt that genuine psychical phenomena are produced by intelli-

of God. When they become unfit for these purposes and afford us pain instead of pleasure—instead of an aid become an encumbrance, and answer none of the intentions for which they were given us—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way.

“ Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chair was ready first and he is gone before us. We could not all conveniently start together ; and why should you and I be grieved at this, since we are soon to follow, and know where to find him ? ”

Noble words these. No man could pen them who was not “ in tune with the Infinite.”

gences totally independent of the psychic and the parties present at the sittings. On every occasion I have found this.

Sir William Barrett, F.R.S., founder of the Society for Psychical Research, and Professor of Experimental Physics in the Royal College of Science for Ireland, says :

I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us.

It is hardly possible to convey to others who have not had a similar experience an adequate idea of the strength and cumulative force of the evidence that has compelled one's own belief.

And again :

I have failed to find that any person who ridicules spiritual phenomena has given to the subject any serious and patient consideration. Moreover I venture to assert that any fair-minded person who devotes to its careful and dispassionate investigation as many days, or even hours, as some of us have given years, will find it impossible to continue sitting in the seat of the scornful.

This has also been my experience. One invariably finds that the bitter sceptic has had either little or no personal experience, and has never taken the trouble to make any investigation worthy of the name. The opinions of such persons are entirely worthless.

Lord Rayleigh, eminent as a scientist, testifies to the fact (*Times*, 12th April 1919) that Crookes once placed his finger at random upon a copy of *The Times* which was behind his back *and which neither he nor the automatic writer whom he was testing could see*. On asking what letter was covered by his finger tip the pencil slowly wrote "however." He then turned round and found that this was the identical word covered by his finger ! Telepathy between the incarnate and all anti-spiritual theories are swept aside by such experiences (page 482).

Dr Hodgson, formerly of Cambridge University, spent many years in investigation, and was at one time notoriously sceptical. Later he wrote :

During a period of twelve years I have had, through Mrs Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery. Frankly, I went to Mrs Piper with Professor James of Harvard University about twelve years ago with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death ; to-day I say I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt.

The famous astronomer, Camille Flammarion, author of many standard works on philosophy, on astronomy and other sciences, and also of *Les Forces Naturelles Inconnus*, a scientist and investigator of the first rank, says, speaking of psychic phenomena :

I do not hesitate to affirm my conviction, based on personal examination of the subject, that any man who declares the phenomena to be impossible is one who speaks without knowing what he is talking about ; and also that any man accustomed to scientific observation—provided that his mind is not biassed by preconceived opinions—may acquire a radical and absolute certainty of the reality of the facts alluded to.

More recently a compatriot of the above, Dr Gustave Geley, laureate of the French Medical Faculty, after an extended series of investigations, says that he has had the fullest and most convincing evidence of the reality of the phenomena (confirming the experience of Baron von Schrenk-Notzing), and that the facts revealed necessitate “ the complete overthrow of materialistic physiology,” and that “ the materialistic conception of the universe is false and cannot be reconciled with our present biological know-

ledge" (*Annales des Sciences Psychiques*, Nov. 1918-March 1919).

To touch upon the researches of the Comte de Gasparin, Professors Zöllner, Dr Morgan, Thury and Aksakoff, Drs Gully, Elliotson, Gregory, Haddock, Hyslop and a host of others would extend this chapter to undue length. Sufficient has been given to show the trend of modern scientific thought in the direction of things spiritual.

It is characteristic of this evidence that it is *cumulative*. One investigator confirms the researches of another and adds his testimony to the pile until the evidence becomes *overwhelming*.

As has been justly remarked :

If human testimony is capable of establishing anything, then it has absolutely proved the fact of survival.

I bring this chapter to a close with the testimony of another well-known scientist, Sir Oliver Lodge, the eminent Principal of Birmingham University, whose notable book, *Raymond* (Methuen), has passed through several editions. Speaking, on a recent occasion, in Browning Hall, Walworth, he said :

I tell you, with all the strength of conviction which I can muster, that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us.

Communication is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible, *and I have conversed with my friends just as I can converse with any one in this audience now.*

Being scientific men, these friends have given proof of their identity, proof that it was really they, not some personation or something emanating from myself. I have no doubt whatsoever about it, though for many years, ever since the eighties, I have tried all sorts of other explanations, but these, one after another, have been eliminated, and I have proved that the

people who communicate are who and what they say they are. The conclusion is that *survival of existence is scientifically proved by scientific investigation.*

- It has been argued that this scientific certainty tends to destroy reverence and the spirit of worship. Has our increased knowledge of astronomy and other sciences lessened our reverence for the Creator? A thousand times No! We realise as never before that

Earth's crammed with Heaven
And every common bush afire with God.

We need have no fear of exhausting the mystery and beauty of the universe. As yet we gather but the pebbles on the shore. Before us lie the infinities of time and space.

Still must our cry be :

Now to the King eternal, immortal, invisible, the only wise God, be honour and glory, throughout all ages. Amen.

XXVI

THE ATTITUDE OF RELIGION TOWARDS PSYCHIC PHENOMENA

Not by might, nor by power, but by my spirit saith the Lord of hosts.—ZECH. iv. 6.

Add to your faith . . . knowledge.—2 PETER i. 5.

I know of no rule which forbids a Christian to examine into this system. It is a question, in the first instance, of evidence.—W. E. GLADSTONE.

There is a principle which is a bar to human progress and that cannot fail, where adopted, to keep man in everlasting ignorance, and that is contempt prior to investigation.—PALEY.

Is anything of God's contriving endangered by inquiry? Was it the system of the universe, or the monks, that trembled at the telescope of Galileo? Did the circulation of the firmament stop because Newton laid a finger on its pulse?—LOWELL

After all that which is true *must* be admitted.—BISHOP BUTLER.

THE total absence from the official, organised life and work of the Churches in modern times of those psychical and "supernatural"* phenomena which are to be found on almost every page of the Bible is a fact which cannot fail to impress the student of religious history.

These psychical phenomena, commonly but incorrectly termed supernatural, run like a golden thread through the Old and New Testaments, and lend an interest and influence to the Bible possessed by no other volume.

It is therefore with something akin to amazement that one finds a total absence from the organised religious life and work of the present day of psychical experiences such as marked Old and New Testament times.

What is the reason for this most significant fact?

Has some alteration taken place in the order and rule of the Cosmos?

Has God withdrawn from active participation in the affairs of men, and, taking the angels with him, retired to some distant part of the universe?

* *I.e.* supernormal.

Has human nature in some way changed since Bible times, so that men can no longer receive or participate in such psychical experiences as are anciently recorded ?

Has communication between the two worlds ceased, and is revelation closed ?

Or is the whole Old and New Testament record of psychical and supernormal occurrences mere myth and fable from beginning to end, and must we cry hopelessly—

Alike for those who for To-day prepare,
And those that after a To-morrow stare,

A voice from out the Tower of Darkness cries,
Fools ! your reward is neither Here nor There ! *

—as some would have us do ?

Careful investigation and inquiry lead to the conclusion that the order and rule of the Cosmos is fixed and unchanging ; that God is the same yesterday, to-day and for ever ; that human nature has not changed one iota in its essentials ; that the record of the psychic and supernormal happenings found in the Bible is a record of facts ; that revelation is not closed, but in a continuous process ; that communication between the two worlds still obtains, and that the angels are with us yet.

Wherein then lies the cause of the striking difference between the experiences of the Churches in the days of old and in modern times ?

The fault lies not on the side of the angels but on the side of the Churches.

The angels keep their ancient places.
Turn but a stone, ye start a wing.
'Tis ye, 'tis your estranged faces
That miss the ever splendid thing.

Not where the wheeling systems darken,
And your benumbed conceiving soars,
The drift of pinions, would ye hearken,
Beats at your own clay-shuttered doors. †

* Omar Khayyam

† Francis Thompson.

The Churches have gradually become estranged, and now deliberately maintain estrangement, from all conscious touch with the spirit world, and therefore from all psychic and "supernatural" experiences. Constantly invoking the "Holy Spirit," their attitude is such as to completely cut them off from those good or holy spiritual manifestations which were the privilege and constant experience of the Early Christian Church (186). Several causes have contributed to bring about this state of affairs.

The Churches of the present day are labouring under fundamental misconceptions which are a source of weakness, and will continue to be so until they are cast aside.

The first of these is the insistence on the *internal* witness of the emotions upon the mind of each individual believer as evidence to him of the reality of his spiritual experiences and of the world of spiritual things, while all modern, external and objective evidence, or the possibility of practical communion with the discarnate, even in answer to prayer (*vide* 62), is steadily rejected, the dictum being broadly laid down that "we walk by faith and not by sight."

The result is that the Christian Church of the present day relies mainly for the evidence of the spirit world and spiritual experiences upon mere emotionalism, or mental states, which for aught she can prove to the contrary, under her present system, may be purely *subjective*, and so have *no evidential value*.

Here let it be noted that a changed life, the turning from evil courses to good ones, is, *of itself*, no *proof* of the reality of the spirit world, apart from objective psychic phenomena. Such change may result from the reception and practice of an entirely non-spiritual philosophy.

By this attitude the Churches cut themselves off from the possibility of effective proof of the reality of that spirit world in which they constantly profess to believe, but of which under their present regime they are totally unable to give any demonstration, for all the writings of the theo-

logians, *apart from evidential psychic experiences and objective psychic phenomena*. can do no more than establish a *probability* that there is a spirit world, or that man survives the death of his mortal body (222).

The outcome is a humiliating situation, for if any seeker goes to the accredited exponents of religious belief and asks for objective evidence of the present-day existence of those spiritual beings, or that spirit world, or that resurrection from the dead of which so much is said in the literature of the various religious bodies, he finds to his astonishment that the accredited ministers of the Churches are, as a body and in their official capacity, *unable to give him any proof whatsoever* ! One cannot well have less than nothing.

Christ certainly did not contemplate such a state of affairs when he said :

These signs shall follow them that believe.—Mark xvi. 17, 18,

or when he gave the promise to the believer :

He that believeth on me the works that I do shall he do also, and greater things than these shall he do.—John xiv. 12.

Knowing full well that the external and physical phenomena are necessary to prove that the spirit world is an objective reality, he not only commended the internal witness, but constantly referred to and used the *external* objective witness of apparitions, voices, visions, and various psychic phenomena throughout his earthly career, and still continued to use them in manifestations to his followers after his crucifixion. The external witness of apparitions, voices, visions and various psychic phenomena was also constantly in evidence in the lives of the apostles and the members of the early Church.

It is a great mistake to suppose that the statement that "the Spirit itself beareth witness with our spirit" (Romans viii. 16) indicates that all spiritual influences

or manifestations to the believer must be brought about by internal, mental or emotional means, to the exclusion of those which are external and objective. Such was never the case in the past, nor ever will be, so long as the world endures.

The statement that "we walk by faith and not by sight" is not borne out by the history of either the Old or New Testament. St Paul, the originator of it, certainly himself did no such thing, but the very opposite, and the whole of his life is an illustration of walking in the light of hard facts and most striking objective evidences of the things normally unseen and eternal.

He himself appeals to sight when anxious to prove his apostleship :

Am I not an apostle ? Am I not free ? Have I not *seen* * Jesus Christ our Lord ?—1 Cor. ix. 1.

The same holds good of patriarchs, prophets and apostles. None of these "walked by faith and not by sight," but to a man their faith was founded on facts, on experiences of visions, voices and other objective psychic phenomena, as is easily verified by turning up the pages of the Old and New Testaments. Especially is this true of the Apostles. They "saw" and were intended by Christ to "see," and thus to believe. Faith is founded on fact. In vain do the Churches cry that religious faith "rests not on sense and outward things."

These are exactly what religious faith ultimately does rest on. Faith is not blind belief. Faith is founded on fact. The very term, "revealed religion," is otherwise a misnomer. There can be no revealed religion, no proved knowledge of a spirit world or of a future or higher life, without objective psychic phenomena, for these truths come by revelation, not by intuition, and the religious belief of the modern Christian Church, which thus advocates

* Last of all he was seen of me also.—1 Cor. xv. 8.

"faith without sight" is itself based absolutely on the psychic sights, sounds, and objective experiences of a past age.

There is the whole of another world underlying those words of Paul, the great apostle and psychic :

Faith is the giving substance to of things hoped for, the testing of things not seen (Heb. xi. 1).

Again :

By faith Noah, being warned of God.—Heb. xi. 7.

By faith Abraham, when he was called."—Heb. xi. 8.

Those who voice the absurd objection that they who emphasise the objectivity and reality of the spirit world are materialistic in mind and not "truly spiritual," have no true conception of the relations between spirit and matter, nor do they realise that the universe is on a dual basis, and that matter and spirit are intimately associated, both in this mortal life and in that of the life of the world to come. Their conception of the "truly spiritual" embraces but *half* the truth, and may be likened to a bird with one wing.

The idea that the foundation of religious life is seriously imperilled when the normally unseen becomes the seen is not borne out by the examples contained in Holy Writ, as set forth in the lives of patriarchs, prophets and apostles (335).

Was belief in a risen Christ imperilled or made less by the evidences obtained in that upper room where they were all gathered together, the "doors being shut for fear of the Jews"?

Was belief in the spirit world imperilled by the rushing mighty wind, the flashing lights or the foreign languages of the Day of Pentecost?

Were candidates for the Christian Church less spiritually minded because "they spake with tongues and prophesied" after they had received the "laying on of hands" (Acts viii. 17; x. 44; and *cf.* xix. 6)? Contrast the "Confirma-

tion Service" of the present day, reduced by the *total absence* of the demonstrative and evidential spiritual gifts of apostolic times (1 Cor. xii. 10) to the level of a mere "initiation ceremony," or "coming of age."

The notion that the objective evidence of the spirit world tends to irreverence or to imperil religious belief, or to lower the religious tone either of individuals or of a community, is not borne out by facts.

Was Moses less reverent towards God as the result of his experiences? Had he a less real, less vivid, realisation of God's power and presence because he saw all the wonders in the wilderness?

Were Isaiah, Ezekiel or Daniel less reverent, less filled with spiritual power, less appreciative of the glory and wonder of the living God, less filled with exaltation and awe, because they experienced the wonderful events they describe?

Was David, the immortal psalmist, less fitted to voice those religious emotions and aspirations which have been used in public and private worship for ages because he too was in touch with the realities of the spirit world?

The writings of apostles and prophets stand as evidence that the experience of the external witness does *not* destroy the internal witness, or make a man "materialistic in mind," and that religious life and belief are neither imperilled or vitiated when the normally unseen becomes the seen, but, on the contrary, confirmed and strengthened.

Both the external and internal witness are needed by the Churches to-day, as in the days of old; they must go hand in hand. *The truly spiritual man will know both.*

Then why this fear on the part of the Church for what she professes to reverence in the past? Are we, with our extended knowledge and our enlarged opportunities, less able to bear the light than our forefathers?

It is futile for the modern Churches to say, as they do,

that the external witness of the Spirit was given nineteen hundred years ago, and has now ceased because it is no longer needed ; even as it is futile for them to profess to believe and receive the external witness of a past age, while they steadily reject it in these modern times. If the external witness is no longer in evidence in the Churches, it is because of the Churches' deliberate neglect of the same. The need to-day is as great as ever, in view of the world's advancing knowledge of the material universe. It is futile to contend that no modern evidence is required, even as it would be to assert that a demonstration once given in physical science must never be repeated by succeeding generations. Each generation as it passes upon the stage of life demands this evidence for itself, and will be *satisfied* in no other way. The Churches having lost the external witness, through long ages of neglect, take refuge in the statement that "these things do not happen now ; the day of miracles is past and revelation is closed," which statement indicates at once not only an attitude utterly illogical but a position completely untenable.

The second misconception of the Churches, the persistence in which is in a large measure due to the first, is the totally false notion that the mortal body of a man will be raised again at the Last Day, and that until that event there is no life of active existence connected with any effective and real body. Of course, I am aware that the Churches are supposed to have some conception of the Intermediate State, but this is of a very hazy description, and merely sets forth the idea of a state of repose, in which the soul remains until it shall again be joined to the mortal body, after the lapse of ages, in the general Resurrection at the Last Day. This doctrine is constantly set forth in books, sermons and hymns.

If this means anything at all it spells ages of sleep, ages of separation from loved ones, until the general Resurrection in the Last Day. How long this will be the Churches

cannot inform any inquirer, because they do not know. This doctrine of the resurrection of the flesh* is a fundamental error, based on an imperfect understanding of the phenomena, excusable in early days, but no longer excusable in these days of advanced knowledge.

The apostles, seeing the empty tomb, and experiencing the wonderful materialisations of Christ—as in the upper room and on the road to Emmaus—jumped to the conclusion that what they saw, heard, and handled was the actual risen mortal body of the Christ, the resurrection of the flesh. That it was no such thing is positively shown and proved by the fact recorded that Christ appeared and disappeared instantaneously, the doors being shut (*vide* Chapter XX.).

Such error was natural and pardonable. They had no previous personal experience of the touching and handling of a materialised spirit to guide them, while science and the present-day knowledge of the physical universe were practically non-existent. True, there were the experiences of the Hebrew prophets, but the last of these had been dead for more than four hundred years. To-day this error of the resurrection of the flesh is no longer excusable. The time is quickly coming when no well-educated man will be able to believe in the resurrection of the flesh. *The facts will not allow him to do so.* The wonderful appearances of the Christ, after his crucifixion and “death,” were materialisation phenomena pure and simple, the materialisation of the spiritual body of the Christ. It was the spiritual or spirit body of Christ that rose from the dead, and appeared unto the disciples. What became of his mortal body no one knows, and from a spiritual point of view it is a matter

* The quotation from Job (xix. 26) used in the Church Burial Service, which makes Job say: “yet in my flesh shall I see God,” is totally erroneous, the real meaning being the *exact opposite*. The literal rendering of the Hebrew is: “Yet ‘out of,’ ‘without,’ or ‘apart from’ my flesh shall I see God”—a very different thing. This verse, so often quoted in support of the resurrection of the flesh, is thus seen to be dead against it.

of complete indifference, equally with the question as to what became of Elijah's mortal body (2 King ii. 11-12).

What became of the mortal body of Moses, who was likewise seen on the Mount of Transfiguration? Neither Moses nor Elijah were there seen in their mortal bodies, for both vanished into thin air, as Christ afterwards did in the inn at Emmaus.

What is important is the fact that Elijah, Moses and Christ were seen after death each in a body of an entirely different nature to the mortal body, that of Christ being not only seen, but touched and handled. The glorious fact of Easter morning is not the resurrection of Christ's flesh, but the manifestation of his spiritual body (1 Cor. xv. 44).

We read that God buried the mortal body of Moses (Deut. xxxiv. 6). Similarly God may have removed and buried the mortal body of Christ, through the ministry of his angels, even as the stone was rolled away from the tomb by an angel (Matt. xxviii. 2); or it may have been disintegrated, and so dispersed; the former being most likely.

There is not a particle of proof of the resurrection of Christ's mortal or physical body, all the phenomena manifested by him after his resurrection being identical in their nature with the materialisation phenomena witnessed by careful observers during the last fifty years. One thing is certain, that whatever became of Christ's mortal body it was *not* that body which appeared to the apostles, for the physical body cannot pass through closed doors, or vanish into thin air. In Matt. xxvii. 52-53, this statement is made:

And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Are those who insist on the resurrection of Christ's mortal body prepared to concede that the mortal bodies of all these other men rose likewise?

If not, why not? Will they inform us what kind of body it was that arose in the case of these saints "who went into the holy city, and appeared unto many"?

To endeavour to make out, as the modern Church does, that Christ's mortal body was in some way different to ours, his death different to ours, his resurrection different to ours, is to deal a deadly blow at the most precious manifestation of truth given to us by the Christ, and at once to undermine its very chiefest interest and consolation. It is the glory and power of Christianity that Christ was *perfect man*, and that as he rose from the death of his mortal body, so shall we rise. Once concede that Christ's mortal body was different to ours, his death different to ours, his resurrection different to ours—that they were special, unique, privileged—*then immediately we cease to be like him*, and his manifestation of resurrection at once becomes no proof whatsoever that we shall rise again. This is so obvious as to be unanswerable.

As Christ rose soon after death, so does every child of man rise, because every man, in his humanity, is like unto the perfect man Christ Jesus.

It would scarcely be possible to put together a series of statements concerning the state of the departed which could be further away from the truth than those set forth in the teaching of the Churches in the present day, as will be apparent to anyone who has studied the preceding chapters.

The third great misconception of the modern Christian Church, the idea that communication between-mortals and the departed does not take place in these days, is the direct outcome of the second. A Church which holds that the departed are "asleep" has evidently no room for a practical belief in the Communion of Saints, that great doctrine and practice of the Early Christian Church, founded on the practice and experience of apostolic times, and designed as the constant proof to the Church from age to age of the

reality of that spirit world and that life of the world to come to which the Master testified.

The "Communion of Saints," as defined by the Church, includes (1) communion with the angels, (2) with the faithful departed, (3) with the faithful still on earth in the mortal body. It is evident from the above consideration that the Communion of Saints must consist largely of communion with the "dead." Communion means fellowship, mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. Psychic phenomena constitute the only effectual and recognisable means of this communion with the dead and with the spirit world. It is idle to deny it, and utterly vain to say that the Communion of Saints, as touching the spirit world and the departed, consists only of some mystical or emotional experience independent of material agency," and lying entirely outside psychic phenomena. How could it ever be proved that such emotional and mystical experiences were not purely *subjective*, and so non-evidential, if they were not evidenced by objective psychic phenomena in some form or other? The Churches cannot produce a scrap of evidence in proof of a communion with the departed and with the spirit world which is "independent of material agency" in the sense of being independent of the objective. Emotion has its acknowledged place in religious experience as a phase of the internal witness, but the real communion "with those whose rest is won" must stand, and always has stood, upon the solid basis of evidential experience, as it did in the case of the communion of the apostles with their arisen Lord.

While it is true that a psychical phenomenon may not necessarily be a spiritual one in the religious sense of that term, as, for instance, the levitation of an object, and while it is true that psychic phenomena do not in themselves constitute a religion, yet it is equally true that they have been intimately associated with religion in the past, and will

still continue to be associated with religion in the future, from the nature of the case, for they constitute the mechanism of and the channels for all revelation and revealed religion, all demonstration of the spirit world and of a future life. The Communion of Saints can only be realised and demonstrated by their aid.

The religious, to whatever branch of the Christian Church they may belong, who try to persuade themselves that they enjoy a Communion of Saints which is independent of material agency and outside psychical evidences, are simply living in an atmosphere of unreality and make-believe, and have never had any communion with the departed, or with the spirit world, that they have had any evidential means of recognising as such.

It is perfectly clear that communion with the spirit world was *sought* by the prophets in Old Testament times. In Daniel ix. 3, 20-23; x. 2-12, we are shown the great prophet engaged in the very act. This communion is also not confined to the higher angelic beings, such as Gabriel, but is also enjoyed with those "in the similitude of the sons of men" (Dan. x. 16).

It is equally clear that communion with the spirit world and with *departed human souls was also practised by Christ himself*. This tremendous fact is fully set forth in Matt. xvii. 1-3; Mark ix. 1-4; Luke ix. 30-32, where it is related that Christ deliberately went to a solitary place suitable for the purpose, accompanied by three apostles, and there held communication with Moses and Elias, long before passed from mortal life, and actually talked with them concerning his coming crucifixion at Jerusalem, thus stamping communication with the "dead" as lawful for Christian men.

This communion was *mutual* communion between those on earth and those in heaven; both parties were conscious of it, and held deliberate conversation together concerning a coming event.

It is also perfectly evident that this conscious mutual communion with departed souls was not only set forth to the apostles by the example of their Master, but was *continued* as a practice by the apostles and disciples after the "death" of the Christ.

Christ told the apostles that they should have this communion and personal communication with him (John xvi. 22) :

I will see you again, and your heart shall rejoice.

while one of the places of meeting between the Christ as a *departed soul* and the apostles was named before his death (Matt. xxvi. 32) :

But after I am risen again, I will go before you into Galilee.

and the place of meeting and the appointment were confirmed by an angel messenger from the spirit world (Matt. xxviii. 7) :

Go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there ye shall see him.

and immediately after it is confirmed in person by the "departed soul" Jesus (Matt. xxviii. 10) :

Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

How the apostles had conscious and mutual communion and communication with Jesus, who had died the death and departed this life, for a period of forty days is a matter of history.

The great forty days of deepest interest and wonder being ended, that conscious and mutual communion with the departed soul Jesus is still maintained—

ACTS IX. 4-6 :

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

ACTS IX. 10-17 :

And there was a certain disciple at Damascus, named Ananias ; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus : for, behold, he prayeth. . . .

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. . . .

But the Lord said unto him, Go thy way : for he is a chosen vessel unto me. . . .

And Ananias went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me.

ACTS XVIII. 9, 10 :

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.

ACTS XXII. 17-21 :

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee :

And when the blood of thy martyr Stephen was shed, I also was standing by . . . and kept the raiment of them that slew him.

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

REV. I. 10-18:

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. . . .

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of Man.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not. . . .

I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen.

It is also to be noted that St John not only has communion with the departed soul Jesus, in the island of Patmos, but also with other departed souls.

REV. XIX. 10:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.

REV. XXII. 8, 9:

I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets.

Here John is plainly told that the angel had been in one case one of his brethren who had had the testimony of Jesus, in the other case one of his fellow-servants the prophets. Obviously these angels could neither have been one of John's brethren who had the testimony of Jesus nor one of his brethren the prophets, unless they too had, like John, lived the earth life. Cf. also Dan. x. 16.

Here then is abundant evidence for mutual and conscious communion between the departed soul Jesus Christ and his apostles and disciples, evidence for (1) the appointing of a meeting-place ; (2) the seeking of this communion by Christ (Acts ix. 4, 6 ; ix. 10-17 ; xviii. 9-10) ; (3) the seeking of this communion by the apostles, Paul and John (Acts xxii. 17-21 ; Rev. i. 10), who deliberately sought it by prayer and trance.

It will therefore be seen how idle it is to say that the practice of Christ of communicating with the departed, as set forth in his communion on the Mount, was not continued by the apostles. *It was so continued.*

The fact that both apostles and other members of the Christian Church spake in foreign languages which were *recognised* (Acts ii.), when under spirit influence (a phenomenon often observed in modern times) also points unmistakably to control by departed spirits of various nationalities, and so to communion and communication with them.

The doctrine of the Communion of Saints shows unmistakably that this practical communion between the Church on earth and that in heaven was, in early times, contemplated *as a permanent institution in the Christian Church*. Ye are come, as Paul says (Heb. xii. 23-24), "to the spirits of just men made perfect."

With these "spirits of just men made perfect" the apostles and early Christians had communication, in their day and generation, as above shown. This was, however, not to be the privilege of one generation only.

The spirits of just men made perfect are with the Church from age to age, *death and resurrection being a continuous process*, constantly uniting the Church Militant on earth with the Church Triumphant in heaven.

As the dear Lord, in far-off days of yore,
Met loved disciples at declining day,
So our departed, who have gone before,
Can meet and commune with us in the way.

Our blest Communion with the Saints in light
Joins those who toil on earth to those in Heaven,
While the great cloud of witnesses unite
To light and cheer us with their succour given.

Thus as the ages and the years roll by
Tidings of joy to men are handed on,
Life Everlasting, Immortality,
Are shown us still, although our Lord is gone.*

This practical communion with the spirit world and with the saints departed has been neglected for ages until at the present time the Churches are completely out of conscious touch with the spirit world and totally unable to give any objective proof of its existence.

As the late Archdeacon Wilberforce truly said :

The weakness of the Churches, as opposed to the strength of modern psychic investigation, is in their ignorance of the future life, and in their misapprehension of Scripture concerning it.

This phase of the Communion of Saints, the actual, conscious communication between mortals on the earth-plane of consciousness and spirits, angels and the spirits of just men made perfect (human angels, Luke xx. 36), *must be restored as an actual practice in the Churches*. Not until this is done can they ever have that sense of intimate knowledge of, and union with, the spirit world, which characterised the Churches of apostolic times.

It is idle to cry, as some do, that revelation is closed and that the external witness having been given nineteen hundred years ago is no longer needed, as idle as it would be for the scientist to say that succeeding generations need no verification, or demonstration, of previously ascertained scientific truths. It is idle to cry that the modern external evidences of the reality of the spirit world are mere hallucinations of the senses, and that modern investigators are

* C. L. T.—Easter 1917.

hallucinated. If these things are hallucinations to-day, what proof have the Churches that the apostles, the prophets and all the holy men of old were not hallucinated? They have not a scrap. It is a humiliating spectacle to see, both in Church and Press, professed Christians, in their anxiety to discredit modern psychic phenomena, eagerly quoting against them the opinions of notorious materialists, agnostics, and modern Sadducees. What an unholy alliance! They do not appear to perceive that if the statements of these modern infidels, and the various anti-spiritual theories, could be maintained, they would sweep away the foundations of Christianity and revealed religion. Equally fatuous are those Christians who say that telepathy between the incarnate is the explanation of modern spirit communications, for then must the same telepathy be the explanation of the spirit communications of the Old and New Testaments, and their Christianity is shattered into bits (page 264). Recently a certain Church dignitary made the remark that modern spirit communications were due to the "dream personality of the mind." Perhaps he will inform us whether the angel's communications to Joseph *re* the infant Christ (Matt. ii. 13-20), or the message of Christ to St Paul (Acts xxii. 18), or the message from the arisen Christ to Ananias (Acts ix. 10) were also the result of this "dream personality of the mind." The same person informs us that only those having "no ballast of deep-seated knowledge" have to do with things psychic. Exactly the same argument applies to the early Christians. The truth is that it is the ignorance and practical agnosticism of many professedly Christian people, both in Church and Press, concerning the realities of the spirit world that is so appalling and so complete.

In vain do the opponents of modern spirit communication urge that it is wicked and unlawful to communicate with the spirit world in view of the example and precept of Christ, apostle, and prophet, already cited in this chapter.

What was lawful for the Christ, the apostles, and the prophets, is lawful for Christian men to-day.

Equally futile is it to say that modern psychic communication is wrong because the psychic "allows his own intelligence to be superseded by an intelligence about which he knows nothing," and that he thus "abdicates his rule over the temple of his own being." This objection does not even apply, save in cases where the psychic is *entranced*. In very many cases, however, the psychic remains normal and in perfect possession of all his faculties, able to carry on conversation or read during the course of the communications or manifestations. This is a fact well known to all who are familiar with the subject, and is even seen in some cases of materialisation (page 378). Even when the psychic is entranced, how does he differ in this respect from the prophets and apostles of the Bible? If a modern psychic, who is entranced, "abdicates the rule over the temple of his own being," so did the prophets, as set forth in Numbers xxiv. 4-16; Ezekiel ii. 2, and iii. 24; Daniel x. 9; so did the apostles, as shown in Acts x. 10 and xxii. 17. In the last instance, St Paul was *entranced* when he received a message from the *arisen Christ*! Finally, on the day of Pentecost, the whole band of disciples and believers were controlled by spirit * power, and spake in languages beyond the control of their own volition (Acts ii. 4-13). The Churches of to-day cannot condemn modern psychic investigation without condemning the Christ, the apostles, the prophets, and all the holy men of old which have been since the world began.

The condemnations in the law of Moses, so often quoted—and which in the past have been made the occasion for the most hideous and abominable cruelty, involving the death

* Peter, on another memorable occasion, was in all probability controlled by spirit influence, or had been previously in communication with some spiritual being, when he cried: "Thou art the Christ" (Matt. xvi. 17), for Jesus immediately told him that "flesh and blood had not revealed it unto him."

of hundreds of thousands of innocent human beings, and causing Church and State to write one of the blackest chapters of human history—amount to no more than warnings against pretenders, or the use of *unofficial* means of communication with the unseen. (How usual such communication was by official or authorised means is seen from 1 Samuel ix. 9 and 2 Samuel xxiv. 11.)

On the other side we can set the whole Bible, permeated from back to back with its voices, messages, apparitions, spirit agency, and spirit control. Do the Churches of the present day, in their opposition to the facts of modern psychic phenomena, wish to destroy the very foundations of Christianity? Let them remember that every argument they bring forward against modern psychic phenomena is an argument against historic Christianity and revealed religion, founded as they are on similar happenings.

The absurd statement is often made that communication with the spiritual world “results in ruin, intellectual and moral,” and “fills our asylums.” This is a statement at once so false and so ludicrous as to be doubly contemptible. Human nature has not changed, and if the results of intercourse with spiritual beings to-day are “madness and ruin moral and intellectual,” then the same must hold good of Bible times. Were the prophets of the Bible mad? Was Christ mad? Were the apostles mad? Festus cried out, when Paul was bearing witness to a wonderful psychic manifestation: “Paul, thou art beside thyself; much learning doth make thee mad” (Acts xvi. 24). Do we believe that Paul was mad? Was Moses mad, or ruined physically, intellectually, or morally? Of him we are told that at the age of one hundred and twenty years his eye was not dim nor his natural force abated (Deuteronomy xxxiv. 7). He was in constant touch with the spirit world. So were the prophets, the apostles, and the Christ.

This falsehood, this cry of “’ware madness,” was raised

forty years ago, and killed by statistics obtained from asylums as soon as raised. It was found that in the asylums from which the statistics were obtained there were very few persons suffering from madness caused by devotion to psychic things, *but that there were many cases of religious mania among the orthodox patients!** Such is the state of affairs to-day. Why does not someone inveigh loudly against Christianity because of the many cases of religious mania among the orthodox? Professor Enrico Morselli, Director of the Clinic of Mental Diseases at the University of Genoa, says, on this subject :

Cases of madness among those devoted to modern psychic phenomena are very rare. In my long career among thousands of patients I do not remember more than four or five.

Only persons practically ignorant of, and inexperienced in psychic phenomena say that psychics are mad or that the ravings and hallucinations of the insane are the explanation of psychic visions, voices, and communications. Such blasphemous and contemptible statements label the Christ, the apostles, and the prophets as madmen, and the whole Bible narrative of visions, voices, and spirit communications as hallucinations. Those who make them are either ignorant of the subject or deliberately untruthful.

Another equally absurd statement is often made to the effect that modern psychic manifestation and spirit communications are the work of deceiving devils.† This is the

* According to *The British Medical Journal* the insanity returns in the United States showed, out of 14,550 cases examined, only 4 attributed to devotion to psychic things, a proportion of 1 in 3837. In England there were 136,478 cases of insanity from 1878 to 1887, and out of these 3769 were attributed to *religious mania*, a proportion of 1 in 37!!

† In 1431 the Bishop of Beauvais condemned to the cruel death of the stake that wonderful young psychic, Joan of Arc, on the ground that she was in league with the devil. With him were a number of Roman Catholic dignitaries who, together examined, threatened, and bullied her, charging her with being a sorceress, a

argument of the Scribes and Pharisees : " He casteth out devils by Beelzebub, the prince of the devils." It is astonishing what respect many professedly religious people have for the power of the devil. They seem to have more fear of the devil than confidence in the protecting and overruling power of God. They seem to think that the forces of evil are more potent than the forces of goodness ! This argument shows the practical bankruptcy of the religious opponents of modern psychic communion and investigation. With the words of the Christ I will answer them (Luke xi. 19) :

If I, by Beelzebub, cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.

If modern communications and psychic phenomena are the work of the devil, whose work are all those recorded in the Bible, or related of the Church fathers and saints ?

Again the question is asked : What kind of security can one have that these spiritual agencies are the agencies they profess to be ? Premising that modern observers of the highest standing testify in the most positive terms to

liar, a blasphemer of God and His Angels, a lover of blood, wicked, commissioned by Satan, etc., etc. After all kinds of lying and trickery, they brought this poor young girl of eighteen to the stake in 1431, and had the heartless effrontery to taunt her as they watched her writhing in the flames.

Twenty-four years afterwards, he who condemned this splendid heroine and wonderful psychic built a chapel at Liseaux in acknowledgment and expiation of his crime, while Pope Calixtus reversed her condemnation and declared her innocent ! At the present time the Roman Catholic Church is actually proceeding to canonise her as a saint, and declares that her visions and voices, like those of other Roman Catholic saints, were angelic and *not* of the devil :

" Your voices," said Joan's ignorant judges, " are the enemies of mankind masquerading as saints and angels." " These messages," says a modern representative and dignitary of the same Church, " come from the principalities and powers of the world of darkness, and from the spirits of wickedness in hell." Hundreds of years separate these pronouncements in point of time, but they voice the same error, and show the same fallibility of judgment.

the recognition of the materialised face and form of departed relatives and friends, and to the receipt of the fullest proof of their identity, and that many have secured recognisable spirit photographs of their departed "dead"—for full particulars of which see preceding chapters—we will ask a similar question from those who make this inquiry. How do they know, and what security have they, that all the angels who appeared to the prophets, the apostles, and the Christ were the agents they professed to be and were not agents of the devil, masquerading as angels of light? How do they know that the appearances of the Lord Jesus after his death and resurrection, as recorded in the Bible, were not the work of a deceiving devil? Truly, those who use this wretched devil argument are hoist with their own petard. If the dead cannot identify themselves to us to-day beyond all doubt, then there is no certainty that Christ was ever identified by the apostles after his resurrection. Those who maintain that no evidence of identity, beyond the possibility of doubt, can come from the spirit world, would do well to remember that this foolish statement applies also to the identity of the arisen Christ. It is about the most disastrous statement that a Christian can make. Do those who oppose the facts of modern psychic phenomena wish to destroy the very foundations of Christianity? Let them remember that every argument they bring against these phenomena and experiences is an argument against historic Christianity and revealed religion, founded as they are on similar happenings.

As for the statement that modern psychic messages invariably "show no realisation of sin and its consequences and deny that man's time of trial is here," this is absolutely untrue. One could fill a volume with modern communications conveying the *very opposite*. They declare that almost immediately after death a perfectly just judgment comes upon every child of man, while the serious consequences of sin and the certainty of punishment hereafter for wrong-

doing are dwelt upon, and exhortations to right living often given (46, 70, 321, 494, 495 *et al.*).

In vain do opponents try to scare men away from the investigation of the truth by talk of "wicked spirits of the air," "psychical invasion," and "deceiving devils." All these objections apply with equal force to primitive Christianity. Had the early Christians been as afraid of "wicked spirits" and "deceiving devils" as the moderns, Christianity would have been strangled shortly after its inception.

There are good spirits and bad spirits, just as there are good men and bad men; but because there are bad men in the world we do not therefore cease to hold traffic with our fellows. No; we exercise a robust common-sense in our dealings with them, and we find that the majority are honest and speak the truth. So with the spirit world. Bad communicating spirits are rarely in evidence. I have met indications of very few, and these not one-tenth part so bad as persons one reads of in this world. Sometimes an apparently bad spirit is simply one who has been *grievously wronged* in this world, and is endeavouring to express a very natural resentment.

The majority of those who may be termed bad, or evil, spirits, are simply bad, or morally undeveloped, men or women, who have passed from the incarnate life of this world to the discarnate life of the spirit world, taking their evil nature with them, and are more or less earth-bound (Job. i. 7), wretched and unhappy. Their power to harm lies chiefly in the suggestion of evil, the outcome of their love of evil in the earth life. While this love of evil continues and they remain unrepentant they probably fulfil a necessary role in the development of human character by their unseen influence on the minds of mortals (*vide* page 43). In any case this is no worse than the evil influence of mortals, who likewise fulfil the same role. The remedy in either case is to resist the evil and choose the good, *as Christ did when put to the same test* (Matt. iv., Mark i., Luke iv.).

Because Christ met an evil spirit in the wilderness, were, therefore, all his other spirit visitants evil, and was he doing wrong in seeking any communication with the spirit world?

In all practical communion with the spirit world the guardian care of the good (Matt. iv. 11), consequent on our trust in and prayer to God, and the following out of the apostolic injunction: "Try the spirits," combined with the exercise of common-sense, will carry us triumphantly through and we shall ever find the good and the true to be in the ascendant.

That there is nothing to fear is not only proved by experience, but by the fact that *the apostles and early Christians suffered no harm*. Shall we be less courageous than they?

The Churches are once more standing at the parting of the ways. A great crisis, a great opportunity, are at hand. Once more as in days of old they are called upon to look Truth in the face and pronounce judgment. Three hundred years ago the Churches—Roman, Lutheran, Calvinist—denounced the Copernican system as contrary to Scripture. Galileo was brought before the Inquisition. This grand old man, the greatest scientist of his day, and one of the greatest of all time, who had proclaimed the living truth to the world, was compelled under fear of the Inquisition to pronounce publicly on his knees the following recantation:

I, Galileo, being in my seventieth year, being a prisoner and on my knees, and before your Eminences, having before my eyes the Holy Gospel which I touch with my hands, abjure, curse and detest the error and heresy of the movement of the earth.

Shall this tragedy be repeated in this our own day, and will the Christian Church once again shrink from the Truth? Will her Bellarmines again try to stop the motion of the earth with a text? Or will she, looking Truth in the face, take her proffered hand and march with her to fresh conquests?

Truth crushed to earth shall rise again,
The eternal years of God are hers ;
'Tis Error, wounded, writhes in pain,
And dies among her worshippers.

The Churches are face to face with a whole range of facts which can no longer be successfully ignored or denied, and which will exert a profound influence on the religion of the future. Let them face the facts bravely and honestly. They have little to lose and much to gain. There is nothing greater than truth. Let the truth prevail. They have and will retain the essentials, but will be *compelled* to modify the details, and under the pressure of advancing knowledge to let fall away as erroneous things they have cherished as true. This has happened before, and the gain has been great every time. Revelation is a continuous process, and is not confined to any one age of the world's history.

Let the Churches take their courage in both hands, and claim their ancient gifts. Let them restore that long-neglected phase of the Communion of Saints, the practical communication with the angels, and the Church Triumphant. Let them cultivate the psychic gifts enumerated in 1 Cor. xii. Why should there not be, as in days of old, an "angel"—a psychic—in every Church? (Rev. ii. 1). Their clergy would then not merely be able to talk about the spirit world, but would also have the power to demonstrate it, and a vista of new life and usefulness would open out before them.

XXVII

CONCLUSION

In the Infinite Universe man may now feel, for the first time, at home. The worst fear is over.—F. W. H. MYERS.

Surely psychical research might well go hand in hand with the Church when every blow struck at materialism is a blow struck in the cause of religion.

I predict that in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ.—F. W. H. MYERS.

We stand on the threshold of a new era, by the advent of a Church of God nobler than any the world has ever seen, in which the large wide ranges of knowledge shall be brought into use.—BISHOP OF RIPON, before the British Association.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. ii. 17.

MY task is well-nigh done. Step by step I have traced the evidence for Man's triumphant Survival over the change called "death," through the great schools of Religion, Human Experience, and Modern Scientific Research. It only remains, in conclusion, to again briefly touch on the attitude of various sections of the community towards the psychical phenomena of our own times.

In the first place we have those who affirm that these happenings are the result of fraud or self-deception. They who take this standpoint are altogether behind the age. It is too late in the day, and quite futile, to deny the reality of these phenomena, they are now too well attested by scientists in all parts of the world. They of this school who profess and call themselves Christians have to explain on what grounds of evidence they accept the accounts of similar things in the Gospels. Secondly, we have the biophysicologists, who, while admitting the reality of the phenomena in question, endeavour to explain them by every possible theory save the spiritual. They are, say they, the result of the "dramatisation of the subliminal," "the exteriorisation of motoricity," theories which introduce

greater difficulties than those they seek to remove. "Spirit is the last thing they will give in to." * With reference to these investigators it may be remarked that many, driven by the force of evidence to reject the theory of fraud and having joined the bio-physiological ranks, have in turn abandoned this standpoint for the spiritual, while again those among them who chance to be Christians are confronted with the embarrassing fact that the happenings on which their religious belief is founded are manifestly of the same nature as those they are endeavouring to explain by non-spiritual theories.

Thirdly, there are those members of the Christian Church who, while admitting the reality of the phenomena and their spiritual nature, roundly declare that they are the work of demons and evil spirits.† With reference to this contention one may remark *en passant* that even if these things *were* the work of demons, the proving that the said "demons" have a definite existence is proof of the *spiritual* and thus destroys at once the whole materialistic position.

Apart from the above consideration this view is utterly illogical, and ignores the facts of the Bible. Those who hold it may well be asked on what grounds of evidence they are able to affirm that the spiritual happenings described in the Bible are not also the work of devils? To this question they can give no logical answer. They put a sword into the hands of the enemy, for if present-day appearances of the departed and other modern psychical phenomena are the work of evil demons, then alas for the apostles who "were glad they saw the Lord" (John xx.), and alas for Christian evidence, for how were they and how are we to know that the appearances to them were not the work of evil spirits likewise?

* Sir David Brewster.

† "He hath Beelzebub, and by the prince of the devils casteth he out devils."—Mark iii. 22.

Against this absurd view a well-known church paper * recently protested in the following words:—

It is least probable that the Prophets of Israel were men gifted with these faculties, by the right use of which the spiritual beings known as angels conveyed God's messages to mankind. Neither is there much doubt that St Paul, St Peter, and others were being reached through similar faculties when they saw visions, heard voices and spake with tongues.

This is rational and sensible, at once in agreement with Holy Scripture and Modern Scientific Research.†

Fourthly come those who regard the modern evidence as supplementing the old to such an extent as to form the basis of what is practically a new religious belief, and one justifying separation from the general body of the Christian Church. Truth cannot destroy truth previously ascertained, though it may supplement and extend it. Christ himself "came not to destroy the law but to fulfil,"

* *Church Times*.

† The continuance of Psychical Phenomena is clearly indicated in Holy Scripture. The Apostle Peter quotes Joel ii. 28 in explanation of the rushing mighty wind, the spiritual lights, and the speaking with tongues (Acts ii. 16), while Christ in his very last words to the disciples, and immediately preceding the Ascension, says: "These signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"; finally adding: "Lo, I am with you alway, *even unto the end of the world.*"

Tertullian, one of the Early Church Fathers, says:

"We have a right to expect prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gifts of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly, during the religious services, she falls into a trance, holding then communion with angels, hearing divine mysteries explained, reading the hearts of some persons [compare 1 Cor. xiv. 25.—C.L.T.], and ministering to such as require it."

This is of great interest, as showing the prevalence of the spiritual gifts (1 Cor. xii.) towards the end of the second century.

and nothing is gained by a course of action which contravenes this fundamental principle. The result is only to bring the modern evidence into discredit with very many to whom it might otherwise be of the highest service.

Most earnestly do I exhort all such, on no account whatsoever to separate themselves from the general body of the Christian Church, but to steadfastly remain within her communion, testifying to the reality of spiritual things.

It cannot be too clearly understood "that just as the Christian Churches in modern times have erred and suffered loss by ignoring the external and objective evidences of the spirit world in our own times, so it is possible to fall into the opposite error of dwelling too exclusively on the objective, the evidential, and the phenomenal to the detriment of the internal and the emotional, the religious and ethical side. In other words, while the modern Christian Church has erred in emphasising the spiritual, in the sense of the religious, ethical and emotional, and ignoring the spiritual in the sense of the psychical, it is equally possible and equally disastrous to emphasise the psychical, and ignore the emotional, ethical and religious.

As of old, they must go hand in hand. While it is true that "knowledge must be added to faith" (2 Peter i. 5) it is equally true that religious faith and practice must be added to a practical knowledge of the spirit world. Vain will it be to mark the phenomena of the Communion of Saints shown forth on the Mount of Transfiguration if we fail to mark and *live* that Sermon on the Mount which is the preparation for the wonder life unveiled when Moses and Elias spake with the Master. *Personal religion is vital.*

Lastly there are those who believe that

God sends his teachers unto every age
With revelations suited to their growth.

They affirm that the value of the new evidence is that it confirms to this generation the revelation made to our forefathers, supplementing and fulfilling the same. Broadly that revelation affirms that man is a spirit incarnated in a body of flesh, that at the change we call death the spirit passes to another plane of conscious existence, the status in which is mainly determined by the line of conduct here. It asserts that communication between man and spiritual beings (angels and those departed) has taken place in the past, and that the spiritual world is a reality as much as the material. To this reality of the spiritual, modern evidence bears unswerving testimony, changing our doubts to certainty and our hypotheses to demonstration. It is futile to contend that no new evidence is required. Each generation as it passes upon the stage of this life demands this evidence for itself, and will be SATISFIED in no other way, and for this the All Father has ever provided, "never leaving himself without witness" in every age of the world's history. Concerning the witness to our own times it has been said by one of the acutest minds engaged in psychical research :

Had the investigation been purely negative would not Christian evidence, I do not say Christian emotion, but Christian EVIDENCE, have received an overwhelming blow ? As a matter of fact our research has led us to results of quite a different type. They have been largely positive. The central claim of Christianity is thus confirmed as never before.

As the result of this investigation human survival and "the life of the world to come" emerges from the dim and uncertain regions of myth and dogma into the clear light of ascertained fact. Doubts are exchanged for certainty and hypotheses for demonstration.

Once this God-given witness is apprehended a man "finds himself for the first time at home in the universe"; the great fear is over. He has "plumbed the void of death

and touched the solid ground of fact, and has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair. He cannot be bereaved in soul."

The heart thrills with the joy of knowledge, for now he *knows* that the soul is immortal, and that he shall stand in his lot at the end of the days. At last he is in touch with the infinite ; at last the meaning of life is clearly apprehended, at last he has glimpsed the eternal verities.

Filled with thankfulness to God for life and being, for the blessings of the past, for the love of those near and dear, for the companionship of friends, for opportunities afforded, for triumphs and successes permitted, for the discipline of trials and failures, he looks forward with quiet confidence to the days that shall be ; to renewed youth and strength and never-ending life, to glorious and increased powers, to blessed reunion with loved ones, who, having passed along the way before him, await the finishing of his earthly pilgrimage. Life has no place for gloom, "the eternal God is his refuge." Henceforth it is a going from strength to strength, a passing from glory to glory, an everlasting song of thankfulness, a triumph in his God.

The human soul is destined to an immortal future. We are come "to the city of the Living God, to an innumerable company of angels, to the general assembly and church of those who are enrolled in heaven, to God the Judge of all, to Jesus the Mediator of the new covenant, and to the spirits of just men made perfect."

"Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us ;—looking unto Jesus."

NOTE TO CHAPTER V

“*υιος του θεου ειμι*”—“I am a Son of God” (John x. 36).

If the statement made by Christ in John x. 30—“I and my Father are one”—is taken to mean that Christ is the same being as God the Father, the Almighty, then it logically follows from John xvii. 21, 23—“Even as thou, Father, art in me and I in thee, that they also may be in us,” “I in them and thou in me, that they may be perfected into one”—that if God and Christ are one being by John x. 30, then by John xvii. 21, 23, God, Christ, and the Apostles are also one being; and therefore, if Christ is God, *the Apostles are God likewise*. This is impracticable. If, however, John x. 30 is interpreted as meaning that Christ and God are one in unity of purpose and spiritual aspiration, and *not* one in being and individuality, then the statement made in John xvii. 21, 23 at once becomes intelligible and practicable. Seeing that there is a spark of the divine nature in every man, and that all are children of the Creator, every man might claim, *in the abstract*, to share the being and eternal nature of the Deity.

Whether Christ refers to this fact or not in John viii. 58, it is certain that when he speaks from the Spirit world—arisen, glorified and exalted—he makes it perfectly plain that he is a concrete individuality separate and distinct from God the Father (John xx. 17; Rev. iii. 5, 12; ii. 27).

That God and Christ are separate and distinct beings is manifest from the following considerations:—

1. From the nature of the case a father and a son cannot be the same concrete individual.

2. Gabriel the Archangel designates Christ as “a Son of the Highest” (Luke i. 32).

3. Christ calls himself “a Son of God” (John x. 36).

4. Christ always prays to God as to a being superior to, other than, and external to, himself, calling him “Father,” and “God.”

5. When Christ cries: “Father, glorify thy name!” a voice *external to himself* answers: “I have both glorified it and will glorify it again” (John xii. 28): while at his baptism, and also at the Transfiguration, voices *external to Christ* are heard saying: “This is my beloved Son” (Mark i. 11 : Luke ix. 35).

6. When dying on the cross Christ cried to God: “My God, my God, why hast thou forsaken me?” (Matt. xxvii. 46).

7. When Christ *has entered the Spirit world*, and is speaking as an arisen spirit, he still maintains the distinction in individuality between himself and God. “Go unto my brethren and say unto them, I ascend unto my Father and to your Father and to my God and to your God” (John xx. 17); while in Rev. iii. 5, 12, he makes the most emphatic and careful distinction between God the

Father and himself as between separate beings and individualities.

"He that overcometh . . . I will confess his name before my Father and before his angels."

"He that overcometh will I make a pillar in the temple of my God, and I will write on him the name of my God."

The Apostle John does likewise in Rev. i. 1, 4, 5, 6.

It is absolutely impossible on these scriptures to come to any other conclusion than that God and Christ are separate and distinct beings.

The scheme of spiritual being and manifestation shown us in the Old and New Testament is:

1. God, the Spirit of God, the Great Spirit, the Lord God, the Father, the Creator, the Almighty.

2. Christ—perfect man—directed and inspired by God through the ministry of angels and archangels, in a mission for the teaching, development, and upliftment of mankind, and for the demonstration of human survival and the future life. At "death" he passed into the Spirit world, and after demonstrating human survival to men, was highly exalted and glorified (Phil. ii. 9), passing to the higher spheres, attaining an appearance similar to that of the archangels (*cf.* Dan. x. 5, 6; Rev. i. 13-16), (56), and standing in the counsels of the Most High, with especial reference to mankind (Acts v. 30, 31; Heb. vii. 25; Rev. ii. 23, 27; iii. 5, 12).

The "Holy Ghost" is not God the Great Spirit *in propria persona*, but is a term used to designate the varied manifestations of the influence and power of God, transmitted through intermediary spirit personalities—Christ, archangels, angels, and the spirits of the departed (186).

3. The archangels.

4. The angels.

5. Human angels: the arisen spirits of the departed.

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